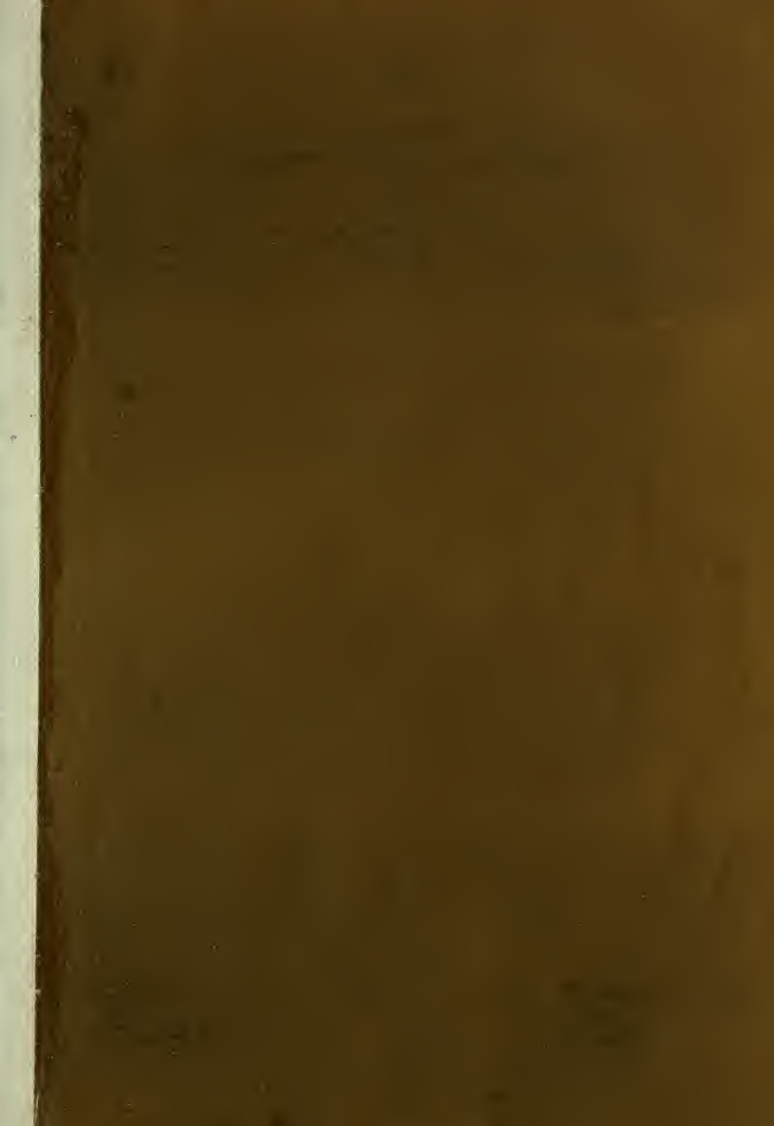


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SCRIPTURE ITSELF THE ILLUSTRATOR.

A

MANUAL OF ILLUSTRATIONS

GATHERED FROM

SCRIPTURAL FIGURES, PHRASES, TYPES,
DERIVATIONS, CHRONOLOGY, TEXTS, &c.,

ADAPTED FOR THE USE OF

PREACHERS AND TEACHERS.

BY THE

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P R E F A C E.

IT is now seven years since the Second Series of "Illustrative Gatherings" was first published; in the preface to which I promised (*D.V.*) to bring out another volume, consisting of Illustrations, especially from Scripture. From various causes, I have been prevented from carrying out the design, so soon as I had hoped. I have now, however, the pleasure of announcing its completion.

In introducing the present work to the Christian public, a few words may be said as to its plan:—

The *title* of itself furnishes the general object I have in view,—to gather illustrations on many subjects from Scripture itself. In "Illustrative Gatherings," figures, emblems, anecdotes, &c., are culled from many fields,—biography, history, and general literature, with occasional illustrations

from Scripture. In the present work, the Scripture itself is made almost exclusively the source of illustration.

In attempting to gather a manual of illustration from such a field, I need scarcely add, that it is *but* an attempt,—a specimen of what might be done more largely and completely: the scope afforded for such a work is necessarily inexhaustible. I have confined myself chiefly to the following sources of illustration:—

(1.) *The figures and emblems* of Scripture; the many beautiful images and metaphors, which are for the most part familiar to every Bible student; but are sometimes found only by a deeper search into the original languages or expressive idioms of the Word of life.

(2.) *The expressions and phrases* of Scripture; the comprehensive periphrases or brief sentences which are often met with, describing character, duty, &c.

(3.) *The meaning of the proper names* of Scripture, so far as I have been able to ascertain them. In this very difficult department (where different writers frequently assign quite different derivations to the same word) I have chiefly followed the excellent works of the Rev. W. F. Wilkinson

and the Rev. H. Jones on the subject, Bagster's Commentary wholly Biblical, and one or two other well-recognised authorities.

(4.) *The chronology* of Scripture, so far as it illustrates, *e.g.*, God's forbearance in dealing with sinners, the trial of the believer's faith in long waiting for the fulfilment of God's word; Christian steadfastness, &c.

(5.) *The coincidences* of Scripture, which are frequently to be traced by comparing Scripture with Scripture.

(6.) *The typology* of Scripture.

(7.) *The institutions and design of the Mosaic Economy.*

(8.) Lessons drawn from an examination of the chief *characters* of Scripture, exemplifying the principles of good and evil, with the results.

(9.) *The explanation of particular Hebrew and Greek words* used in connection with Scriptural subjects.

(10.) *The explanation or illustration* of particular texts, gathered from various authorities.

From these sources mainly, and from some others incidentally, the present compilation has been prepared; and, without speaking more than is meet of its value, I may say it is the result of

much very careful though pleasant labour for several years. In justice to myself I should add, that it has been compiled under considerable disadvantages,—a great part having been written away from my own home and books; and also that, to confine it within a fixed limit, which I have thought desirable, I have been reluctantly compelled to compress much matter, and entirely to omit several articles which I had prepared. But such as it is, it is offered to the Church of Christ.

The idea may seem a very simple one; but I have reason to believe its execution is unique. I have never met with any book written on the same plan; nor can I, on inquiry, hear of any. Books of illustration from general sources abound; but though the Word of God is the great and infallible mine of Truth, no one, so far as I can ascertain, has classified any collection of figures, dates, coincidences, &c., on the present plan. Text-books, which simply furnish Scripture proofs and references, without tracing the comparison of dates, or giving the meaning of names, &c., have necessarily a different object.

It is therefore earnestly hoped that this new effort in the field of illustration, may be helpful and useful to preachers and teachers. God's Word

written is the great standard of doctrine and fountain of truth ; and any one who helps to make that Word more searched and loved must be an instrument, however humble, of promoting the cause of Christ. May such be the blessed result of the present effort. Having had such constant and continued testimony to the value of the two series of "Illustrative Gatherings" from so many kinds of readers, I cannot but hope that the same usefulness may follow "Scripture itself the Illustrator."

To the blessing of the Great Head of the Church, and to the Holy Spirit, from whom all grace and wisdom flow, it is now prayerfully and hopefully committed.

G. S. BOWES.

CHILLENDEEN HOUSE,
TUNBRIDGE WELLS, *October 1872.*

The asterisk and double asterisk at the end of the titles of the different subjects, indicate that there are articles on the same subjects in the First and Second Series respectively of "Illustrative Gatherings," to which the reader is referred.

The abbreviation Cf. stands for Compare; Conc. for Concordance.

SCRIPTURE ITSELF THE ILLUSTRATOR.

ACCEPTANCE DIVINE.

HOW MANY precious lessons of Divine acceptance, may be gathered from what is recorded in connection with the ancient sacrifices.

(1.) The Lord was many times pleased to testify His acceptance of sacrifice *visibly* by fire, as doubtless in Abel's offering, Gen. iv. 4 ; in Aaron's first offering after the erection of the Tabernacle, Lev. ix. 24 ; in Gideon's offering, Judges vi. 21 ; in Manoah's, Judges xiii. 19, 20 ; in David's, 1 Chron. xxi. 26 ; in Solomon's, 2 Chron. vii. 1 ; in Elijah's, 1 Kings xviii. 38.

(2.) The Divine acceptance is marked equally of the offerings *of the poor* and of the *rich*. See Lev. i.—iv. The Levites' tithe of the tithe was to be reckoned to them "as though it were the corn of the threshingfloor or the fulness of the winepress," Num. xviii. 26, 27. Samuel's humble offering of one "sucking lamb," 1 Sam. vii. 9, was far more acceptable than vast holocausts of pride and hypocrisy ; as in gospel history, the poor widow's mite was preferred before the abundant offerings of the rich, Mark xii. 43, 44 ; see 2 Cor. viii. 12.

(3.) The sacrifices are in many cases spoken of as “a sweet savour unto the Lord.” See Conc. Cf. Noah’s sacrifice after the flood, Gen. viii. 21; Aaron’s ram and wave-offering, Exod. xxix. 18, 25; the Levitical offerings, Lev. i. 9, 13, 17; ii. 2, 9, 12, &c.

We may beautifully compare under this allusion “the sweet savour” of *spiritual* offerings: the gospel ministry, 2 Cor. ii. 15; the love and liberality of the Church, Phil. iv. 18, &c. See also Ezek. xx. 40, 41; xliii. 27, for Israel’s future.

(4.) *Frankincense* mixed with the offering, or placed upon the shewbread, was probably designed as a symbol of acceptance. Fragrant in its perfume, it shadowed forth the offering of faith, perfumed with the rich incense of the Saviour’s merits.

MANY TERMS are used expressive of the saints’ acceptance. They are—

“*Accepted in the Beloved*,” Eph. i. 6, ἐχαρίτωσεν, a word akin to *grace*—graciously accepted.

“*Known of God*,” Ps. i. 6; 1 Cor. viii. 3; 2 Tim. ii. 19.

“*Approved*,” 1 Cor. xi. 9; 2 Tim. ii. 15; Rom. xvi. 10.

See Conc. under *favour* (as Prov. xii. 2; Cant. viii. 10; Ps. cvi. 4); *finding grace*, Gen. vi. 8; *well-pleasing*, Col. i. 10; iii. 20; 1 Tim. iii. 22; Heb. xi. 5; *well done*, Matt. xxv. 21, 23, &c.

The PARABLE of the Prodigal Son, Luke xv. 20—32, gives a beautiful representation of the Father’s welcome of the returning sinner.—See *Adoption*.

AMBITIOUS OF ACCEPTANCE, 2 Cor. v. 9.—See *Ambition*.

THE LORD JESUS.—The Father’s acceptance of the Lord Jesus was testified abundantly. During His earthly ministry thrice by a voice from heaven, Matt.

iii. 17 ; Luke ix. 35 ; John xii. 28 ; in His resurrection, Rom. i. 4 ; in His exaltation, Phil. ii. 9 ; 1 Tim. iii. 16—"received up" (the word is emphatic) "into glory." See also 2 Cor. vi. 2 ; Eph. v. 2, &c.

Cf. the rejection so often marked of the sacrifices and offerings of hypocrisy, Isa. i. 10—15 ; Prov. xv. 8 ; Jer. vi. 20 ; Hos. viii. 4 ; Amos v. 21—27 ; Micah vi. 7.

ACCESS TO GOD.*—See *Alienation—Communion with God—Refuge*. See Conc. under access—approach—drawing near—nigh, &c.

EVEN AMONGST MEN we know the difficulty there often is in obtaining access to a superior. Not only difference of rank, but insubordination and offences erect a barrier. We have three examples of this in Scripture—of a wise ruler, a kind father, a great king.

(1.) *Joseph* was a wise ruler, but his brethren might not see his face, except upon the condition he imposed, Gen. xliv. 23.

(2.) *David* was a kind father, but he forbad Absalom from coming into the royal presence for a time, 2 Sam. xiv. 24—28.

(3.) *Ahasuerus* was a great king ; but, according to the law of his kingdom, it was death for any one to come before the king, save those to whom the king held out the golden sceptre, Esther iv. 11 ; v. 2.

UNDER THE LAW the difficulty of access to the Most High, except through the intervention of sacrifice or mediation, was continually set forth.

The *guards* and barriers set around *Mount Sinai* testified of this, Exod. xix. 12 ; 21—25 ; Heb. xii. 18—21 : and afterwards, xxiv. 2.

In the *Tabernacle service*, the severe restriction laid upon the people—"the *stranger* that cometh nigh

shall be put to death"—repeated in Numbers five times, i. 51; iii. 10, 38; xvi. 40; xviii. 7. The *people* were not to enter the tabernacle, except as represented by the priests, nor the *priests* to enter into the Holy of Holies, but only the high priest, and he alone, once every year, not without blood, Heb. ix. 7. The *Kohathites*, when they carried the vessels of the sanctuary in their official capacity, were not to "touch any holy thing," nor "go in to see," lest they die, Num. iv. 15—20.

But UNDER THE GOSPEL, through Christ, "by a new and living way" believers have "access and confidence through faith," Heb. x. 19—22.

The *vail is rent*.—"Before Christ died (says one), it was death to go within, except for the high priest, once a year. Now, since the vail has been rent, it is death to remain without."

Christ is the *door* into the fold, John x. 7, 9; the *way*, xiv. 6; the *High Priest* through whom we have access, Heb. iv. 14—16; vii. 19, 25; x. 21, 22; like the *high priest* on the day of atonement, Lev. xvi. 12—15; Heb. x. 19—22.

Cherubim.—Hyde and many others derive the word cherubim from the Hebrew term meaning to draw near, approach. The cherubim, as many think, were emblems of the redeemed.

Cohen, the Hebrew word for priest, signifies to draw near. Access to the holy place was essentially a priestly privilege.

ADOPTION.*—See *Regeneration*.

TITLES OF ADOPTION belonging to God's children.—See Conc. under *Children* (of God, of the living God, of the Father, of the Highest, children of the kingdom, of the light and of the day, children of promise, children of Zion, children of the resurrec-

tion, dear children, little children), *sons of God, heirs of God, joint-heirs with Christ, heirs of the kingdom, heirs of salvation, &c.*

PRIVILEGES of the adopted.

The few examples we have given of natural adoption, are all suggestive of kindness and protection on the part of the persons adopting, and of benefit and favour received by the adopted. (Joseph's sons, Gen. xlviii. 5, 14 ; Moses, Exod. ii. 10 ; Esther, Esther ii. 7.)

Hosea i. 10 ; Rom. ix. 25, 26.

"We have heard of hopeless foundlings entertained by miracle, as young Cyrus in a shepherd's house, a cottage not much above the ground ; no likelihood of promotion there, yet exalted to a throne ; of Moses among the bulrushes, taken up to be the son of Pharaoh's daughter ; of David from the sheepfold advanced to the monarchy ; but no example holds proportion to this. It is of Lo-ruhamah and Lo-ammi we speak, the bastard fruit of fornication. That these should be fetched from accursed thralldom, and estated in the glorious liberty of the sons of God, this transcends all admiration."—*Thos. Adams.*

Luke xv. 22—24.

The parable of the prodigal son serves beautifully to illustrate the dignities and privileges of the believer's adoption. It sets forth at once the grace of the Father, and the spirit and privilege of the accepted son. The kiss, the robe, the ring, the shoes, the feast, were favours not given to slaves. Among the Romans and earlier nations, slaves were not allowed to wear shoes. (Cf. Isa. xx. 4.) Among the Romans, the master's inviting a slave to sit down with him at table was in itself regarded as an act of manumission ; from that time the slave was free.

Gal. iv. 6.—"*Abba, Father.*"

A beautiful word, used in His hour of suffering by Christ Himself, Mark xiv. 36, and now the privilege of all God's children, Rom. viii. 15 ; Gal. iv. 6. It is a word which belongs to children. No slave uses such language. It shows the likeness of spirit that Christ's members have to Christ. As He used it in the garden, it expressed His tender affection, His filial confidence, His undoubting trust, His earnest prayer, His entire submission to the Father's will. "*Abba, Father,*"—the Reformer

Becon translated it as equivalent to "*Dear Father.*" It is a word, also, which, being given both in Hebrew and Greek, is designed by the apostle to show that, whether we be Jew or Gentile, we are placed on the same footing by the gospel of Christ's grace.

Heb. xii. 5—11.

(1.) Times of trouble are times when we often forget our sonship. Trouble frets the mind, and makes men look to second causes. But (2.) oh! the comfort of calling to mind a Father's hand, and realising the loving correction of a Father's rod. Compare, too, (3.) the contrast between the undue leniency, or the over anxiety of earthly parents, with the unerring wisdom and unchanging kindness of "the Father of spirits." They correct their children according to their caprice, He corrects His for their profit.

2 Cor. vi. 16—18.

The transfer in our adoption. (1.) It is well to understand what God's children are required to surrender. (2.) But it should never be forgotten how much they receive.

Rev. xxi. 7.

The riches of our inheritance through adoption. Could any promise go beyond this exceeding weight of glory?

TEXTS which may be used *by way of illustration*,—

Deut. xxxii. 5, marg.—"Their spot is not the spot of His children."

The sin of rebellious Israel is a sad contrast to the holiness which should mark the true people of God; or, as in the margin, "That they are not His children; that is their blot."

2 Sam. xiii. 4.—"Why art thou, being the king's son, lean from day to day?"

Jer. iii. 19.—"How shall I put thee among the children?"

How can the Holy One put backsliding Israel among His children? The Lord Himself gives the answer: "And I said, Thou shalt call me, My Father,"—be restored, like the returning prodigal; "and thou shalt not turn away from me."

Matt. v. 45.—“That ye may be the children of your Father which is in heaven.”

Be the children—*i.e.*, have a spirit like your Father.

ADVENT SECOND, OF CHRIST.**

THREE GREEK WORDS are used with reference to Christ's second coming—

παρουσία occurs 16 times.

αποκαλύψις occurs 5 times.

ἐπιφάνεια occurs 5 times.

IT IS DESCRIBED by many figures and in many ways:—

The *Bridegroom* going forth to meet the Bride, Matt. xxv. 1—13.

The *Master returning* to distribute his awards, Luke xix. 12; Matt. xxiv. 43—51; xxv. 14—30.

The *Time of Harvest*, Matt. xiii. 30; Rev. xiv. 15; and of *Vintage*, Rev. xiv. 17—20.

The *Breaking forth and dawn of day*, (Cant. ii. 17; iv. 6); 2 Pet. i. 19.

The *Marriage Supper of the Lamb*, Matt. xxii. 1—14; Rev. xix. 6—9.

The *Times of refreshing*, Acts iii. 19.

The *Times of the restitution of all things*, Acts iii. 21. Cf. Rom. viii. 21.

The *Times of separation*—when the gospel net shall be brought to shore, Matt. xiii. 47—50; and the Shepherd shall divide the sheep from the goats, Matt. xxv. 31—46.

“*The day of our Lord Jesus Christ*,” 1 Cor. i. 8, spoken of emphatically as the *one great day* (“the day for which all other days were made”). Hence described as “that day” three times in one epistle, 2 Tim. i. 12—18; iv. 8; see also Mark xiii. 32. “That hour,” Mark xiii. 32; John v. 28. The very frequent recurrence of the expression “in that

day," through the prophets may be seen by the Concordance. It constantly refers to the great and final day. As an example see Zech. xii.—xiv., where the expression occurs fifteen times.

The day of the *manifestation* of the Son of God, Rom. viii. 19 ; 2 Cor. v. 11 (Greek), when "the Chief Shepherd shall appear," and His saints shall appear with Him in glory, 1 Pet. v. 4 ; Col. iii. 4.

CHRIST'S TRANSFIGURATION was designed, many consider, to be a figurative representation of the Lord's second coming. See 2 Pet. i. 16.

THE FEASTS of the JEWS. Sir Isaac Newton says the feasts of the *seventh* month (Feast of Trumpets, Tabernacles, &c.) were typical of Christ's second coming.

THAT BLESSED HOPE, Tit. ii. 13. From the earliest times, the prophecy of the Advent runs through all the dispensations. It was foretold by Enoch, Jude 14 ; by Job, xix. 25—27 ; by Balaam, Num. xxiv. 17 ; by the Psalmist, Ps. l. ; xcvi.—xcvii. ; xcvi. ; &c. ; by Isaiah, xxiv. 23 ; xxv. 9, &c. ; by Daniel, vii. 13, 14 ; by Zechariah, xiv. 3 ; by Malachi, iii. 1 ; iv. 1, 2, and in many other places.

THE SUDDENNESS of Christ's coming is illustrated by—

The *lightning flash*—alike sudden, terrible, irresistible, Matt. xxiv. 27.

A *snare or trap*, Luke xxi. 35, surprising the secure and unsuspecting.

A *thief in the night*, Matt. xxiv. 43 ; 1 Thess. v. 2 ; Rev. xvi. 15.

It will be unlooked for by a gay and scoffing world.

"As it was in the days of Noah," and "of Lot," Luke xvii. 26—30. See also Luke xviii. 8 ; 2 Pet. iii. 3—10.

NEVERTHELESS there *is* a waiting for it.

The whole creation is earnestly expecting the great day of liberation, (expecting, as the Greek word imports, like one stretching out the neck with longing looks), Rom. viii. 19—22.

The Church of Christ is waiting—groaning for complete redemption, Rom. viii. 23. The members of Christ's Church are now, and will be, "looking," "watching," "praying," "waiting" for His appearing—loving the anticipation, and hastening towards it; like the wise virgins waiting for the Bridegroom, Matt. xxv. 1—13; like the wise servant waiting for the master, Matt. xxiv. 45, 46; Luke xii. 35, 36; like patient labourers waiting for the earth's ripe fruits, Jas. v. 7, 8; like those night watchers who keep their garments, and are not like watchmen sleeping at their posts, Rev. xvi. 15.

Acts i. 11.—"This same Jesus shall so come in like manner."

"*This very Jesus.*"—The great God our Saviour, known still by the name He received in His humiliation. "This very Jesus shall so come again." The emphasis is made very strong by the repetition, "shall so come *in like manner,*" *i. e.*, so corporeally, so visibly, so gloriously.

Heb. ix. 24—28.

Christ's three appearings: on earth, He appeared "to put away sin by the sacrifice of Himself;" in heaven, He now appears "in the presence of God for us;" from heaven, He will appear "the second time, without sin unto salvation."

1 Pet. i. 13.

Christ's longing for His Church, and the Church's longing towards Christ, both meet in the one central point of the blessed Advent. A vessel is swiftly borne onwards by wind and tide to shore; the children, expecting a long absent father's return, are waiting to receive that vessel on the beach. Even so we may compare the blessed meeting of the Lord of glory with His

people, He hastening to them, and they longing to welcome Him.

I. and II. *Thessalonians*.—It is often remarked that these two epistles contain an allusion to the second advent in every chapter ; and it is deeply interesting to trace the different views and applications of the great doctrine in these eight chapters, whether for warning, terror, comfort, hope, or rest.

Heb. x. 37.—“Yet a little while, and He that shall come will come, and will not tarry.”

Two diminutives—“a little while ;” and three affirmatives—“He that shall come,” &c.

Rev. iii. 11 ; xxii. 7, 12, 20.—“Behold, I come quickly.”

How are these texts to be reconciled with the long time the Church has already had to wait ? and with our Lord's words—Matt. xxv. 19—“after a long time ?” We must compare Scripture with Scripture. The Lord is Himself any moment “ready to judge the quick and the dead,” 1 Pet. iv. 5. But the Church is not ready, nor will she be till the time shall come spoken of, Rev. xix. 7 ; xxi. 2. As Esther, when king Ahasuerus took her to be his wife, must first be purified and made meet, Esther ii. 9—12, so it is with the Bride, the Lamb's wife.

1 Cor. xvi. 22.—“If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.”

i. e., “accursed”—“the Lord cometh !” So solemnly St. Paul closes his longest letter ; pointing onwards, with all the weight of an apostle's authority, and the affection of a father's love,—to the day for which all other days were made.

Rev. xxii. 20.—“Surely I come quickly ; Amen. Even so, come, Lord Jesus.”

The appropriate closing of the Book of Revelation. The last words of the Lord Jesus to the Church—sweet words of grace, of certainty, and hope. “*Surely* I come quickly.” Well may the Church make answer, in the words of the beloved disciple, “Even so, come, Lord Jesus.”

AFFLICTION AND TRIAL.***—See *Extremity—Faith, Trial of.*

It is a fact of deep significance, that of the many figures which abound in the Scriptures, those for affliction and trial are most numerous. The following are amongst the most common :—

Baptism (of suffering), bonds, broken, bruised, crushed (like herbs, fruits, olives, &c.), a broken vessel, captivity and imprisonment, cross, cup, darkness, day of gloom, mourning, dove, fighting, fire, furnace, the friction of precious stones, the melting of precious metals, medicine, ploughshare, purging, pruning, rod, storm and tempest, thorns, deep waters, waves, billows, floods, rivers, valley, wormwood and gall.

NAMES OF PERSONS, expressive of trial and sorrow.

Baanah (son of affliction), five persons are so called; Benoni (son of my sorrow); Jabez (sorrowful); Marah (bitter), see Ruth i. 20; Beriah (calamity); Chilion (wasting away); Job (probably persecuted or wearied); Mary (the large family of names like Mary—Mary, Miriam, Marah, Merari, Meraiah, Merioth, Imrah—the pervading root of all is that of bitterness, *i.e.*, of trouble or sorrow).

NAMES OF PLACES associated with sorrow, all of which have also the association of relief and deliverance, most of joy and triumph.

Mount Moriah—Where Abraham's faith was tried, and Abraham's sacrifice was spared, and Abraham's trust was honoured.

Burning Bush—Burning, but not consumed.

Marah—The bitter waters sweetened.

The Wilderness—The scene of Israel's wanderings, and no less of Israel's mercies; of the manna and the smitten rock; of Elim's wells and palms, &c., and Canaan at the end.

Valley of Achor—For a door of hope.

Cherith and Zarephath—Want supplied.

Valley of Baca—Turned into a well.

Mount Olivet—The scene of the Redeemer's agony, and His triumphant ascension.

THE LARGE NUMBER OF WORDS expressive of sorrow in our own language, may be traced out in Concordances; the derivations of which often suggest many beautiful thoughts, as, *e. g.*—

Trouble (there are no less than ten different words or phrases rendered by our translators "Trouble"); tribulation (a word derived from *tribulum*, the Roman threshing instrument or roller, which was afterwards applied to the separating power of trial in the human heart); affliction (from *affligo*, properly to throw or dash on the ground, to demolish); anguish, bitterness, calamity (properly a laying of corn, beaten down by heavy rain or storms of hail); chastening, crushed, distress, grief, heaviness, brought low, mourning, sorrow, sighing, smitten, suffering, overwhelmed, weeping, wounded, &c.

MAY WE not safely say, there is *no book* of the Bible which has not some reference to trial, whilst many parts are full of reference to the subject?

In the Book of Psalms, *e.g.*, out of one hundred and fifty psalms, it is reckoned that in ninety some allusion is found to suffering!

There is no *saint* in the Bible, of whose history we have any lengthened record, who was not called to endure trouble in some form; and very frequently the most eminent saints were most tried. Those who were called to important services, were generally trained in the school of affliction.

IN.—See Conc. under melting—trying—purifying—scourging—chastening—correcting—smiting, &c.

The LORD chastens His people with tenderness and love,—

As a *Father* corrects and trains his children, Prov. iii. 12 ; Heb. xii. 7 ; Deut. viii. 2—6.

As a *Refiner* purifies gold and silver, Isa. xlvi. 10 ; Zech. xiii. 9 ; Mal. iii. 2, 3.

As a *Husbandman* dresses and prunes the fruit-trees under his care, John xv. 2.

2 Cor. xii. 7 ; Phil. i. 29 ; Ps. lv. 22 (marg.) Afflictions are a Father's gift, John xviii. 11.

Isa. xxvii. 7 ; Jer. xxx. 11 ; xlvi. 28.

“In measure,” *i.e.*, in moderation : but there is much beauty in our translation. God's corrections are measured like medicines, first weighed out before administered, and they are administered in mercy. We need never fear there being one grain beyond the needful limit, Ps. lxxviii. 38 ; ciii. 10, 14.

James v. 11.—“Ye have seen the end of the Lord.”

The heaviest trials have an end ; and the Lord has provided for the end from the beginning—the beginning of trouble is often Satan's work, but the end is the Lord's.

Ishmael was the first child whose name was divinely appointed ; the name means “God hath heard, or will hear” (thy affliction), Gen. xvi. 11.

Reuben, the first son born to Jacob. “Surely,” said Leah, “the Lord hath looked upon my affliction,” Gen. xxix. 32.

AFFLICTION AND TRIAL, BENEFIT OF.—See in Text-Books and in Conc.

(1.) Afflictions and trials are spoken of as marks of sonship, Heb. xii. 7, 8 ; Job xxi. 9 ; Ps. lxxiii. 5,

lv. 19 ; Jer. xlvi. 11 ; and of privilege, Phil. i. 29 ; 2 Cor. xii. 7. It is noteworthy in the seven churches, that those which are marked by deadness and lukewarmness (Sardis and Laodicea), had no apparent trial, no special opposition or persecution, no controversy ; whereas in one of the most faithful, Smyrna (whose name is probably closely allied in derivation to myrrh, which is most fragrant when bruised and crushed), there was fierce trial and bitter opposition to contend against.

(2.) Most Scriptural biographies bear full illustration of the blessed benefit of sanctified trial.

Abraham—See *Faith, Trial of*.

Job—A beautiful example of the blessing of sanctified trial, most meekly borne at first, i. 19 ; ii. 10. See how at last the end of the Lord was seen, xl. 3—5 ; xlii. 10—12.

Joseph—It is not improbable that the high elevation of Joseph might have been fatal to him, if he had not been prepared for it first, by suffering so much and so long.

Manasseh—2 Chron. xxxiii. 12, 13. Bound with cords of affliction, he was by God's mercy loosed from the bonds of sin.

Hezekiah—Isa. xxxviii. 16. "By these things (all these trials thou dost send) men live."

Nebuchadnezzar—Proud and haughty ; made humble and contrite, Dan. iv. 34—37.

Ephraim—Jer. xxxi. 18—20.

The prodigal—Luke xv. 16—20.

Lazarus—John xi. 4, 45.

Aeneas—Acts ix. 35. Eight years confined to the sick bed ; but see what came from his cure, not only to himself, but to others !

AFFLICTION AND TRIAL, THE BELIEVER'S
CONDUCT UNDER.

Ps. lv. 22.—“Cast thy burden upon the Lord.”

Heb.—thy gift, *i. e.*, the *portion* assigned thee. The LXX. and Syriac translate “thy anxiety.” “Cast,” or rather “roll” it, as Ps. xxxvii. 5 ; Prov. xvi. 3, the figure of one having a heavier burden than he can carry, rolling it upon the shoulders of one able and willing to bear it with or for him.

Prov. iii. 11 ; Heb. xii. 5.—“Despise not . . . nor faint.”

The two extremes—“Despise not” correction ; as if the sick man might throw aside the bitter medicine, and yet expect a cure ; neither be weary “nor faint.” Be not impatient nor desponding. The Hebrew word is derived from the word for a *thorn*. Do not regard the Lord’s kind correction as an annoying thorn.

1 Thess. iii. 3.—“That no man should be moved by these afflictions.”

Swayed to and fro, from side to side, as some oscillate like a pendulum.

Rev. ii. 10.—“Fear none of those things which thou shalt suffer.”

(1.) The Divine Refiner is sitting by the furnace. (2.) The devil’s chain is measured. (3.) The crown will soon be on the weary head.

AFFLICTION AND TRIAL, IMPENITENCE UNDER.

—See *Rebellion—Hardness of Heart—Stubbornness*.

WHAT is it like, but

A fool brayed in a mortar among wheat with a pestle, Prov. xxvii. 22. As hard as it is to separate the husk from the grain of wheat, so a fool’s folly cleaves so closely to him by nature and long habit.

A wild bull in a net, Isa. li. 20, fretting and raging, struggling to escape in vain.

A bullock fretting under the yoke, Jer. xxxi. 18, galling itself the more without avail.

Reprobate silver, Jer. vi. 29, 30, which, when refined

in the hottest furnace, is proved to be without real value.

Job xxxvi. 13.—Unblessed sorrows are amongst our greatest curses.

Isa. ix. 13.

Till God softens the heart, no stroke of the heavy hammer will mould man's iron will.

"They refused to receive correction,"—"they turned not."

It is noteworthy how frequently we find very mournful complaints of this in the writings of the prophets.—See Isa. i. 5 ; viii. 21 ; xi. 23 ; xxii. 12 ; xxvi. 12 ; xlii. 5 ; lvii. 17 ; Jer. ii. 30 ; v. 3 ; vii. 28 ; Ezek. xxiv. 13 ; Hos. vii. 10—14 ; Amos iv. 6, 8, 9, 10, 11 ; Zeph. iii. 4.

Was it not so with

Pharaoh? After the most awful plagues inflicted on him and on his people, he was still impenitent and hardened in heart, Exod. viii. 19 ; ix. 30—34 ; xiv. 5—9. So *Israel* unwilling to be reformed, Lev. xxvi. 23 ; Ps. lxxviii. 31, 32 ; *Asa*, 2 Chron. xvi. 12 ; *Ahaz*, 2 Chron. xxviii. 22—27 ; so will it be even at the end, Rev. xvi. 9—11.

ALIENATION FROM GOD.—See *Backsliding—Enmity—Rebellion*.

Trace, in Conc., under departing—estranged—far (from God—from righteousness) — forsaken — gone (away—aside—a-whoring)—perverted—turned away.

It is observable how frequently the connection is traced in Scripture between forgetting and forsaking God, and turning to idolatry and sin (as our English words alienation and adultery both imply in their derivation—*turning to another*) ; such is spiritual adultery. Man's heart is a throne that can never be left

long empty. See Deut. xxxii. 15—17; Judges x. 10—13; Jer. ii. 13; iii. 20; Hosea viii. 14.

The *root* of spiritual alienation is in the evil *heart* of man, Eph. iv. 18; Isa. lvii. 17 (marg.); Ezek. xiv. 5; Col. i. 21; Heb. iii. 12.

Jer. ii. 27; xxxii. 33.—“Turned the back and not the face,” the sign of Israel’s open contempt and unblushing revolt.

Luke xv.

The three parables in this most beautiful chapter, have been spoken of by some, as marking a threefold gradation of guilt in the sinner’s wandering. The first parable may be taken as representing the case of simple stupidity; the second of heedless carelessness; the third marks the deliberate and wilful turning away from the kindness of the Father’s house, to pursue with unchecked avidity, the indulgence of pleasure and self-will.

Isa. i. 4 (marg.)—A full description of the wide-spread effects of estrangement from God—natural—personal—active—passive.

AMBITION CARNAL.*

Ambition was one of the first temptations that assailed and overcame our first parents—“Ye shall be as gods.”

Ambition will be one of the most striking features that will mark the character of Antichrist, 2 Thess. ii. 4; Dan. vii. 25; xi. 36; Rev. xiii. 5, 6.

The disciples of Christ. It is surprising how repeatedly the disciples were guilty of this sin, and at times when it might have least been looked for;—

(1.) Luke ix. 46—48.—Just after Christ’s transfiguration, which three of them had beheld, and of which the rest were most probably cognisant (as is probable from Mark ix. 15).

(2.) Matt. xviii. 1—6.—When the Lord a second time set a little child in the midst of them.

(3.) Matt. xix. 27.—After the unadvised inquiry of Peter, not unmixed with ambition, for himself and his fellow apostles.

(4.) Matt. xx. 20—28.—When James and John came, through their mother, with their bold request ; and were justly reprov'd for their ambition and self-confidence.

(5.) Luke xxii. 24—27.—Before, or, according to others, just after the institution of the Lord's Supper.

Jotham's parable, Judges ix. 8—15.—The most aspiring are frequently the most contemptible.

AMBITION CHRISTIAN.

It is remarkable that the Greek word which corresponds to our word ambition (*φιλοτιμέσμαι*, properly meaning the love of honour), occurs only three times in the New Testament. Our translators seem to have shrunk from expressing the full meaning, and render it by the three words, studying—striving—labouring. Thus St. Paul speaks of it as a holy ambition,—

1 Thess. iv. 11.—To “*study* to be quiet.” It might almost be rendered—to be *ambitious* to be *unambitious*.—(*Conybeare* and *Howson*.)

Rom. xv. 20.—To carry the gospel where no other labourer had carried it. In this he *strove*. He was ambitious of it.

2 Cor. v. 9.—Whether present (in the body) or absent, to be accepted of Christ.

How different is such ambition from the ambition of carnal men !

APPLICATION PERSONAL.—See *Experience*.

2 Sam. xii. 7.—“Thou art the man.”

Never was arrow better aimed, nor wound more gently healed. It is hard to say which is more striking—the skill with which

the application was made, or the readiness with which it was received.

2 Cor. xiii. 5.—“Examine yourselves.”

Is not the force of this charge enhanced, if we remember to whom it was addressed? No Church ever questioned St. Paul's authority more than the Church of Corinth. It was on *them* that he justly turned round with this needful caution,—*q. d.*, Those who are ready to question others have often most need to examine themselves.—See ver. 6—8.

CHRIST THE GREAT TEACHER.—One feature is observable in our blessed Lord's teachings,—His pointed questions and personal applications. “He that hath ears to hear, let him hear.” “Take heed how ye hear.” “Dost thou believe?” “How is it that ye have no faith?” “Where is your faith?” “Are ye also yet without understanding?” “Have ye understood all these things?” “Do ye not err?” &c. &c. It was one of Christ's modes of teaching to turn the remarks of others into pointed and personal appeals directed to themselves;—see Luke viii. 19—21; xi. 27, 28; xiii. 1—5, 23, 24.

APPROPRIATION PERSONAL, OF FAITH.

Luther used to say, the sweetest words in the Bible are the *pronouns* and *adverbs*;—“who loved *me* ;” “a *very* present help ;” “exceeding abundant ;” “exceeding great and precious,” &c. Take a few examples :—

Ps. xviii. 1, 2.—Nine “*mys*” in two verses.

Ps. xxii. 1.—“My God, my God.”

A bright ray of faith, even in the dark hour of fear. Observe, faith speaks first, and speaks twice, before fear speaks once ; and faith speaks confidently, whilst fear speaks doubtfully.

Ps. lxiii. 1.

The sweet note of comfort in the wilderness. One great result of wilderness trial—David, driven from his own home to

the dry and thirsty desert, clings closer to God, as the drought drives the thirsting traveller to the cooling brook.

Ps. lxvii. 6.—“God, even our own God.” So xlvi. 14; lxviii. 20.

Ps. cviii. Luther used to say, This psalm is especially *for me*.

Hosea ii. 23; Zech. xiii. 9.

“My God,” as Gouge well says, includes faith, hope, and love; and therefore contains the essence of true religion. It expresses the strong confidence of many saints. Ruth’s choice, Ruth i. 16; David’s heritage, 1 Chron. xxviii. 20; Ps. xxxi. 14; cxviii. 28; Daniel’s triumph, vi. 22; Micah’s confidence, vii. 7; Jeremiah’s portion, Lam. iii. 24; Job’s creed, xix. 25; Thomas’s convinced assurance, John xx. 28.

Gal. ii. 20.—“Who loved me.”

It is not gold in the mine that pays our debt, but gold in the hand. Faith is the hand that receives Christ’s golden riches.

Isa. xxv. 1, 9.—“My God,” “Our God.”

The song of the redeemed in their glorified state, still clinging to the Lord of glory.

BACKSLIDING AND APOSTASY.**—See *Alienation*—*Lukewarmness*—*Offences*—*Profession*—*Temporary*—*Restoration*—*Unstable*.

EXPRESSED in various ways:—Falling—departing—forgetting—forsaking—denying God, &c.—See Conc.

Sliding back, Hos. iv. 16; Jer. viii. 5.

Going back, Isa. i. 4; Jer. vii. 24; xv. 6; John vi. 66, 67.

Leaving the first love, Rev. ii. 4.

Falling from stedfastness, 2 Pet. iii. 17.

Erring from the faith, 1 Tim. vi. 10, 21.

Drawing back, Heb. x. 38.

Turning away, Jer. iii. 19; 2 Tim. iv. 4; *aside to*

crooked ways, Ps. cxxv. 5 ; 1 Tim. v. 15 ; again to folly, Ps. lxxxv. 8.

Bewitched, as by the power of fascination, Gal. iii. 1.

Corrupted from the simplicity of Christ, 2 Cor. xi. 3.

Tripping or stumbling (as the word "offend" means), Jas. iii. 2 ; Ps. xvii. 5.

Surprised or *overtaken* in a fault, Gal. vi. 1.

Swerving, 1 Tim. i. 6 (the word means, like an arrow missing the mark).

Wandering, Jer. xiv. 10 ; like blind men, Lam. iv. 14 ; like lost sheep, Isa. liii. 6.

Withdrawing the shoulder from the yoke, Zech. vii. 11 (marg.)

ILLUSTRATED by many figures :—

A deceitful bow, Ps. lxxviii. 57 ; Hos. vii. 16.

A backsliding heifer, Hos. iv. 16.

A treacherous wife departing from her husband, and following after other men, Jer. iii. 2 ; Ezek. xvi ; Hos. i.—iii.

A branch not abiding in the true vine, John xv. 6.

Salt losing its savour, Matt. v. 13.

A lost and wandering sheep, Jer. l. 6 ; Ezek. xxxiv. 6 ; 1 Pet. ii. 25.

Smoking flax, Matt. xii. 20.

One putting his hand to the plough, and looking back, Luke ix. 62.

A noble vine become degenerate, Jer. ii. 21.

The dog turned to his vomit, and the sow that was washed to her wallowing in the mire, 2 Pet. ii. 22.

FOUR BOOKS of the BIBLE seem especially addressed to blacksliders :—

Canticles.—See chap. iii. and v., where two periods of declension are described, with the mournful results and consequent humbling of the Bride. It is especially observable how much longer the Bride was in

finding her Beloved the second time, and how much more she suffered, than at the first.

Jeremiah—The plaintive address of the weeping prophet. The word “backsliding” occurs most frequently in this book, of all the books of the Bible.

Hosea—Sometimes called the Gospel of blacksliders. The same argument is pursued as in *Jeremiah*.

Galatians—St. Paul’s address to a Church noted for its fickleness, “so soon removed” (i. 6) ; “bewitched,” “driven back,” (v. 7, marg.)

Note also that the *Epistle to the Hebrews* is especially aimed against apostasy.

It is remarkable

How many saints who are spoken of in Scripture as “*perfect*,” fell into grievous sin ;—Noah—Job—David—Asa—Hezekiah.

How many proved *weak* in their *strongest* points ;—Abraham, the man of faith, in unbelief ; Moses, pre-eminent for meekness, overcome by anger ; Job, the pattern of patience, became impatient ; Solomon, renowned for wisdom, turned to folly ; John, the apostle of gentleness and love, proposed revenge ; Peter, the boldest in the hour of danger, turned coward at last.

THE FALLS of believers have been greatly aggravated, because often committed—

(a.) After some special manifestation of the Divine favour or presence—so Jehoshaphat, 2 Chron. xx. 35, after ver. 22—30 ; Hezekiah, Isa. xxxix., after xxxviii. ; Peter, Matt. xvi. 22, 23, after ver. 17—19 ; Israel, Deut. xxxii. 15. (See *Privilege—Prosperity*.)

(b.) When they were *far advanced in years* and *spiritual experience* ; so was it with Noah—Eli—David—Solomon.—See *Old Age*.

(c.) They fell into the same sin more than once. *Abraham* was twice guilty of equivocation about

Sarah ; *Lot* returned to Sodom after having been once driven out of it ; *Jacob* dissembled to obtain the birth-right and the blessing, and when with *Laban* ; *Jehoshaphat* formed alliance with *Ahab* twice ; the *Apostles* were often guilty of an ambitious spirit.—See *Ambition*. Peter was often rash and impetuous.

(*d.*) They lay, in many instances, for some time in a state of “unrepentance.” As it was with *David*, *e. g.* in three principal epochs of his life—when he fled to *Achish*, his season of mistrust and darkness seems to have continued for about sixteen months ; when he fell in the more terrible sin with *Bathsheba*, he lay in guilt nine months or more ; when he sinned in numbering the people, it was nine months and twenty days before he fully saw his error.

BARRENESS SPIRITUAL.—For the contrast see *Fruitfulness*.

ILLUSTRATIONS of barrenness, which may aptly be used as figures of the ungodly world, or fruitless professors—alike barren of spiritual fruit unto God :—

The vast wilderness, the very symbol of drought and desolation, Deut. viii. 15 ; xxxii. 10 ; Jer. ii. 31 ; iv. 26 ; xii. 10.

A salt land, Deut. xxix. 23 ; Judges ix. 45 ; Jer. xvii. 6.

Barren earth, Heb. vi. 8.

“*The wayside*” ground, Matt. xiii. 4—19.

Eunuchs, Isa. lvi. 3.

The barren fig-tree, Luke xiii. 6—9.

Jericho, 2 Kings ii. 19—21.

Ebal—the mountain of the curses. The word “*Ebal*,” according to *Gesenius*, means “void of leaves”—bare and blasted.

Ephraim. Strange that one whose name means

fruitful is spoken of as being barren of fruit to God—bringing forth fruit, but “unto himself,” Hos. x. 1!

It is sad to observe how, in many cases, the guilt of barrenness is aggravated by the enjoyment of much privilege;—

The barren fig tree, it is expressly said, was planted in “a vineyard”—a place where it had every advantage of soil and special care; and yet it remained unfruitful, Luke xiii. 7!

The degenerate vine, in like manner, was planted in “a very fruitful hill”—well cleared, and fenced, and cared for, Isa. v. 1—7; Jer. ii. 21; and yet it brought forth no good fruit. Could a sentence pronounced against such barrenness be unjust?

BEGINNING OF EVIL.—See *Backsliding—Influence*.

LIKE *the letting out of water*, Prov. xvii. 14.

The famous Holmfirth flood, which caused so much damage some years ago, arose, it was afterwards found, from a *small unobserved* crack in the embankment.

A little leaven, 1 Cor. v. 6; Gal. v. 9.

“*A root of bitterness*,” Heb. xii. 15.

Trace the outbreak of evil from—

Looking—temptation entering by the eye—Eve—Achan—David—Ahaz.

Listening—Eve—Rehoboam—the disobedient prophet, &c.

Lev. xiv. 35.—“It seemeth to me there *is as it were* a plague in the house.”

Num. xi. 1.—“The people were as it were complaining” (marg.)—the first mutterings of the rising storm.

Prov. xxiv. 33, 34.—“*A little sleep*,” the precursor of poverty and want, marching onwards as an armed man.

Matt. xv. 19.—“ Evil thoughts”—*and then*, according to the French proverb, “ *Ce n'est que le premier pas qui ccute.*”

Luke vi. 9.

Our Lord probably now *first* saw the risings of malice beginning in their hearts, and the purpose forming to destroy Himself, as verse 11 shows.

1 Tim. vi. 10.—“ The love of money is the root of all evil.”

Not money, but the undue love of money, is a root of bitterness ; because it destroys the love of better things.

IT IS OBSERVABLE in every dispensation how severely God always punishes the *first* outbreaks of sin :—

Our first parents in Eden—Israel in the wilderness—Achan in Canaan—Ananias and Sapphira in the early Christian Church.

BEREAVEMENT.*—See *Death—Resurrection.*

Gen. iv. 8.

The first bereavement. How closely it followed upon the first birth !

Gen. xxiii. 9—19.

The first land that Abraham could call his own in Canaan, was the ground he bought for a burying-place.

Gen. xxiii. 2.—“ And Abraham came to mourn for Sarah, and to weep for her.”

In the Hebrew Bibles, the word for “ to weep ” contains a letter written only half the size. The Jews say this was to signify that his mourning did not exceed the proper bounds.

Gen. xxvii. 41.—“ The days of mourning for my father are at hand.”

From the earliest times, mourning for the dead has been the acknowledged and proper tribute of natural affection. Thus

mourning was made at the death of Abraham—Sarah—Deborah—Jacob—Joseph—Moses—Aaron—Absalom—Josiah. — (See Conc. under mourning.)

Gen. xviii. 21, and l. 24.—“I die; but God shall be with you.”

A blessed ground for faith to rest on. Amidst the constant changes of mortality, the unchanging God remains the same. Christ is still the chief Shepherd of the sheep, though under-shepherds are called away. See how beautifully this is brought out here by Jacob and Joseph; so also in the last farewell of Moses, Deut. xxxi. 1—8; by the Psalmist, Ps. xviii. 45 and 46; and in Heb. xiii. 7, 8 (Greek), where we are reminded that the pastors and rulers of the Church are removed from time to time, but Jesus Christ is still “the same, yesterday, and to-day, and for ever.” He changeth not.

1 Chron. vii. 20—22.

A father losing nine children apparently at one time.

Neh. ii. 3—5.—Jerusalem, “*the city of my fathers’ sepulchres.*”

The sad association which endears many a spot to the bereaved!

Jer. xxxi. 15—17.—Rachel’s excessive grief comforted.

Matt. xiv. 12.—“They came and took up the body, . . . and *went and told Jesus.*”

What better could they have done?

John xi. 21—23.

It is very noteworthy—the difference here;—Martha looked *back*,—Jesus looked *forward*;—Martha at what *might* have been, Jesus at what *shall* be.

The RESIGNATION of pious parents, in viewing the loss of children, is several times marked very beautifully in Scripture:—Jacob, Gen. xliii. 14; Aaron, Lev. x. 3; Job, iii. 10; Eli, 1 Sam. iii. 18; David, 2 Sam. xii. 23; the Shunammite, 2 Kings iv. 26.

THE LORD JESUS.—The tenderest sympathy and most mighty help were rendered by our blessed Lord, in the prospect and presence of death, in the three cases of restoration to life—Jairus' daughter, the widow of Nain, and Lazarus. Death, says one, is the destroyer of domestic happiness; but Jesus is the destroyer of death. In the prospect too of His own departure, how tenderly the Lord soothed and comforted the hearts of His sorrowing disciples.

BLINDNESS SPIRITUAL.*—See *Dulness*.

ILLUSTRATIONS,—

The blindness of the *men of Sodom*, Gen. xix. 11. They were blinded with lust before they were blinded in vision, and their lust still burned: "so that they wearied themselves to find the door."

The blindness of the *Syrians*, 2 Kings vi. 18—20. Bewildered and confounded,—led, to their surprise, into the midst of Samaria.

Blind captives.—It was a cruel Eastern custom to put out the eyes of prisoners taken in war, as in the case of Zedekiah, Jer. xxxix. 7.

The *film or hard covering on the eye* causing blindness. The same word is used for blindness and hardness (*πρωρωση*), Mark iii. 5; Rom. xi. 25; Eph. iv. 18 (marg.)

The veil upon the heart, 2 Cor. iii. 14—16, like the Jewish tallith—the thick veil of ignorance and unbelief, spread, not only over Israel, but over all nations, Isa. xxv. 7.

DIFFERENT KINDS and DEGREES of BLINDNESS,—

Isa. viii. 20.—"No light"—no clear light, only the uncertain glimmer of dim twilight. "No morning"—dawn (marg.)

2 Pet. i. 9.—"Blind, and cannot see afar off." Like

a short-sighted person, having a clear view only of things brought close to the eyes; and heavenly things are too far off!

Mark viii. 24.—The indistinct hazy vision of those gradually recovering from blindness: seeing things as a picture comes out in the earlier stages of photography; like a cloudy view of truth.

Isa. xliii. 8.—“The blind people that have eyes:” “which have eyes and see not,” Jer. v. 21; seeing, but not observing, Isa. xlii. 20; seeing but not perceiving, vi. 9. None are so blind as those that will not see.

Eph. iv. 18.—“The blindness of the heart” (marg. *hardness*.) The worst state of all—blindness of *heart*. But alas! the state of every natural man, 1 Cor. ii. 14.

John iii. 20.—Hating the light.

Spiritual blindness in enlightened England is wilful rebellion; because blind sinners hate the light, and shrink from its revealing and manifesting power, Eph. v. 13; as wicked men “rebel against the light” of day, Job xxiv. 13; as the Jews would not “comprehend” the light, when it came to them, John i. 5. Men prefer darkness to light, John iii. 19. Compare the beauty and contrast that lies in the Greek word for sincerity (*ἐιλικρίνεια*)—that which is proved by being held up to the sun.

JUDICIAL BLINDNESS, especially of the Jews.

Isa. vi. 9, 10.—It is a solemn thought that this fearful passage is quoted more frequently in the New Testament, than any other Old Testament text; see Matt. xiii. 14, 15; John xii. 40; Acts xxviii. 26; Rom. xi. 8; see also Isa. xxix. 10, xlv. 18: “He hath shut their eyes,” marg. *daubed*, (as with clay, as is sometimes done to criminals in the East.)

2 Thess. ii. 11.—“God shall send them strong delusion, that they should believe (the) lie.”

Esther vii. 8.—Covering the face.

A certain harbinger of death in the East ; blindfolding before execution. It is an illustration of the impending ruin of condemned sinners when they are carried on blindfold in their sins. Blinded by "the god of this world," 2 Cor. iv. 6 ; "condemned already," John iii. 18.

The MISERIES of blindness.

Deprived of sight, men grope in misery in the brightest light of the clearest day, Deut. xxviii. 29 ; Job v. 14 ; Isa. lix. 10 ; stumbling, Prov. iv. 19 ; and wearying themselves in vain to find the way, Gen. xix. 11.

John ix. 39 ; Matt. xiii. 13.

It is remarkable that Christ seldom spoke by parables, until the Jews had shown their rebellion against the light, by attributing His miracles to Beelzebub, Matt. xii. 24, and were already plotting to take away His life, xii. 14.

Matt. xxiii. 16, 17, 19, 24, 26.—"Woe unto you, ye blind guides." "Ye fools and blind." "Thou blind Pharisee."

Blindness is especially disastrous in guides and teachers. "If the blind lead the blind," &c., Matt. xv. 14. Under the law, none of the seed of Aaron that were blind, were allowed "to approach to offer the bread of his God." Lev. xxi. 17, 18.

ST. PAUL'S BLINDNESS at his conversion was an apt illustration of his former state, when blinded by prejudice and hatred to Christ, Acts ix. 8, 9.

ELYMAS. It is remarkable that while none of the apostles had power to cure blindness, the first miracle St. Paul wrought was to inflict it, Acts xiii. 11.

The LORD JESUS was the great Restorer of sight to the blind, Luke iv. 18 ; John viii. 12 ; ix. 39. It is remarkable that no prophet of the Old Testament, and no apostle of the New Testament, had the commission to restore sight, nor was it included in the

charge given to the seventy. (The recovering of St. Paul's temporary blindness was an exceptional case.) It is no less observable that of all our blessed Lord's miracles of healing, none are so frequent as His kindness to the blind. Five or six separate cases are recorded, out of the thirty-three miracles narrated, besides many of which we read, as in Luke vii. 21.

BODY.*—See *Death—Resurrection*.

ILLUSTRATIONS.—Man's body is compared to—
A house of clay, “whose foundation is in the dust,” Job iv. 19;—mean and mouldering. See also xiii. 12.

A curiously embroidered garment, Ps. cxxxix. 13—16. “Curiously wrought,” like tapestry interwoven with many coloured threads. “Wrought as with a needle” (Lowth); “fashioned” in the secret place, into the most beautiful fabric; every member carefully noted in God's book.

A temple, designed to be the shrine and abode of Deity, 1 Cor. vi. 15, 19.

A tent or tabernacle,—frail and easily overturned, in contrast to a fixed and strong *house*, 2 Cor. v. 1.

A frail vessel, 1 Thess. iv. 4. St. Peter's words—“the weaker vessel,” 1 Pet. iii. 7, imply that both are weak.

Grass—the *flower of the field*; the flower perhaps more delicate and beautiful than the grass, but both alike when beneath the mower's scythe. Both, left to themselves, are born to wither and pass away, Isa. xl. 6—8; 1 Pet. i. 24.

The sheath of the spirit, Dan. vii. 15 (marg.), the scabbard concealing the bright sword within.

THE FORMATION of man's body, in the several stages, is described with singular scientific exactness, Job x. 10—12.

THE RUINED PALACE.—Ever since man's fall, sin has wrought ruin upon that which God made perfect. It is observable how frequently in Scripture we find—

Great physical powers, in connection with the carnal seed, or used on the side of evil; as in the case of the giants, the Anakim, Goliath, and his compeers, Saul and others. The moral lesson to be learned from the history of Samson, is probably to show that great and even supernatural powers, may be combined with great deficiency of moral strength or spiritual vigour.

Great personal beauty the cause of trouble or sin, Prov. xxxi. 30.—“Favour (a graceful form and mien) is deceitful, and beauty is vain.” One fit of sickness may sweep it away, and make the fair form like a moth-eaten garment, Ps. xxxix. 11; keen sorrow and corroding care may soon wither its charms (Ps. vi. 7; Job xvi. 16); whilst, should beauty remain, it has often proved only a source of trouble to its possessor and a snare to others; as it did to Sarah, to Rebekah, to Joseph, to Esther, to Tamar, and to Bathsheba.

All the members of the body may be *perverted*—as “instruments of unrighteousness,” Rom. vi. 13. See Isa. lix. 1—8; Rom. iii. 13—18.—Fingers, feet, lips, tongue, throat—“perverse lips,” “uncircumcised ears,” &c. Paul calls the whole body “*vile*,” Phil. iii. 20, (“the body of our humiliation”); Rom. viii. 10, “dead because of sin;” *liable to suffering* by its very nature—a mortal body in a fallen world, Heb. xiii. 3; *weak*, overpowered alike by an excess of anguish or of ecstasy. (Let it be noted, that the disciples slept alike during the vision of Christ's transfiguration, and at the time of Christ's agony); corruptible and mortal, 1 Cor. xv. 53.

NEVERTHELESS the bodies of the saints are now—

Honoured as "the members of Christ," 1 Cor. vi. 15; "The temple of the Holy Ghost," ver. 19.

They should be

Mortified, 1 Cor. vi. 13; ix. 27; Rom. viii. 10; Col. iii. 5; in every member, Rom. vi. 12, 13; Matt. v. 19—30; xviii. 8, 9 (the right eye, the right hand, the foot). This was set forth in the cleansing of the leper, Lev. xiv. 14—17; where the right ear, the right hand, and right foot are designed to represent the whole body. See also in the consecration of Aaron and his sons, Exod. xxix. 20.

They shall be—

Glorified—made spiritual and glorious; no longer depraved, corruptible, of limited capacity and power; but raised in glory, and made like Christ's glorified body, Phil. iii. 20; 1 John ii. 2, never again to know the troubles of mortality.

THE BOOK OF PROVERBS suggests two practical lessons—

(1.) How great is *the influence of man's mind over man's body*. See chap. xiv. 30; xv. 13, 15, 30; xvi. 24; xvii. 22. It is singular to know the wise man's receipt for health. In two passages, what is called "health" in the text is called "medicine" in the margin, see chap. iii. 8; iv. 22.

(2.) *The right keeping of the heart* is the key to the right keeping of the body. The mind affects the body; and the heart must rule the mind. "Keep thy heart," iv. 23, is the rule for those who would keep the mouth, and lips, and eyes, and feet, ver. 24—27.

BOLDNESS AND COURAGE, MORAL AND SPIRITUAL.*—See *Strength—Witnessing—Zeal*.

FIGURES and EXPRESSIONS—

A *lion*, Prov. xxviii. 1; 2 Sam. xvii. 10; xxiii. 20.

A *goodly horse* in the battle, Zech. x. 3 ; Job xxxix. 19—25.

A *soldier*, brave and fearless. See Deut. xx. 5 ; cf. 1 Tim. vi. 12.

A *defenced city*, and *iron pillars*, and *brazen walls*, Jer. i. 18.

Setting the face like a lion, 1 Chron. xii. 8.

Setting the face like flint, Isa. l. 7.

Setting the face like adamant, “harder than flint,” Ezek. iii. 9.

“*Valiant for the truth*,” Jer. ix. 3 ; Heb. xi. 34.

“*Not ashamed*,” Rom. i. 16 ; 2 Tim. i. 8 ; 1 Pet. iv. 16.

“*Not afraid, nor dismayed, nor confounded*.” See Conc.

“*In nothing terrified*,” Phil. i. 20—28.

2 Pet. i. 5.—“Add to your faith virtue.”

Christian manliness or courage. Observe the connexion—*courage*, the result of faith, tempered by knowledge, or moral discernment, enlightened by conscientiousness, and leading to love, 2 Tim. i. 7.

1 Chron. xix. 13.—A beautiful exemplification of the wise remark, “Duties are ours, results are God’s.”

“BE OF GOOD COURAGE.” It is important to observe how frequently this, or some similar charge, was given to many chief ministers and leaders of the Church at the *commencement* of their work ; as in the case of Moses, Joshua, Solomon, Jeremiah, Ezekiel, the Apostles, the Seventy, St. Paul, &c. Like the oft repeated charge, “Be strong.”—See *Strength*.

Some of the noblest EXAMPLES of holy courage are found in—

(1.) *Those who were at first fearful and timid* ; like Moses, who shrank back from being the leader of

his people, Exod. iii. 11 ; iv. 1—17 ; Gideon, Judges vi. 15—27 ; Isaiah, vi. 5 ; Jeremiah, i. 6 ; Nicodemus, John iii. 1 ; Joseph of Arimathea, John xix. 38 ; the woman who came so timidly, yet gathered courage, Luke viii. 47.

(2.) *Those who might expect that their bold testimony for the truth would expose them to opposition and persecution.*—Moses, Exod. iii. 19 ; v.—xiv. ; Elijah, 1 Kings xviii. ; Nehemiah, vi. 11 ; xiii. ; Jeremiah, i. 7—9 ; Ezekiel, ii. 6—8 ; iii. 8, 9 ; John the Baptist, Mark vi. 17, 18 ; the Apostles, Acts iv. 18—20 ; v. 17, 18, 41, 42 ; St. Paul, Acts xx. 22—24.

(3.) *Those who stood single handed in their holy zeal.*—Moses, Exod. xxxii. 26 ; Phinehas, Num. xxv. 7—13 ; Ps. cvi. 31 ; David, 1 Sam. xvii. 32—45 ; Elijah, 1 Kings xviii. 15—40 ; 2 Kings i. 15 ; Mordecai and Esther, Esther v. 1 ; vii. 3 ; viii. 5 ; Shadrach, Meshach, and Abed-nego, Daniel, iii. ; vi. 10 ; Peter and John, Acts iv. 18—20 ; the Apostles, Acts v. 17—29 ; Stephen, Acts vi. 10, 15 ; vii. ; St. Paul before Felix, Acts xxiv. 25 ; before Agrippa, Acts xxvi.

The LORD JESUS.—Isa. l. 7 ; Luke ix. 51 ; John vii. 26.

It is well to remember how much many good men have suffered from the want of boldness ; as Eli and David, in not restraining their children.—1 Sam. iii. 13 ; 1 Kings i. 6. See a striking lesson on *forbearing to strike*, 1 Kings xx. 35—42.

BONDAGE OF SIN.

ILLUSTRATIONS.

Slavery.—Like that of Israel in Egypt, Exod. i. 13, 14, when Israel was made to endure hard rigour in “the house of bondage” (an expression used by Moses eleven times) ; and in “the iron furnace,” Deut. iv. 20 ; a bondage marked as cruel, unreasonable, and

tenacious. In later times, like the slavery of Greece and Rome, no less severe; when the slave (often a captive taken in war) was regarded as wholly the property of his master, liable to be beaten, chained, or even killed at the master's will and pleasure.

The figure is aptly applied to the cruel and relentless slavery of sin; and the word "servant" would be more forcibly translated *slave*; so cf. John viii. 34; Rom. vi. 16; Titus iii. 3 "serving divers lusts and pleasures," (the -slave and drudge of many masters); 2 Pet. ii. 19, "the servants of corruption." Still worse is the case, when the sinner sells himself into slavery like Ahab, 1 Kings xxi. 20; and Israel, 2 Kings xvii. 17; Isa. l. 1. See also St. Paul's expression, Rom. vii. 14, "sold under sin."

Captivity, Rom. vii. 23; Isa. lxi. 1; Luke iv. 18.—Probably alluding to the ancient custom of putting out the eyes of captives, and then keeping them bound in chains with cruel rigour.—See 2 Tim. ii. 26.

Yoke, Isa. ix. 14; Lam. i. 14; 2 Cor vi. 14.—Like the yoke of Israel's bondage in Egypt, under which the people were bowed and bent down, and unable to "go upright," Lev. xxvi. 13.

THE BINDING POWER of SIN may be illustrated by *any overcoming power*, 2 Pet. ii. 19; as that of wine, Isa. xxviii. 1; of lust and pleasure, Titus iii. 3; of Samson held by Delilah to his ruin.

THE DEMONIACS of our Lord's time were sad illustrations of the devil's power and malice, especially that sad case, the demoniac of Gadara, Mark v. 1—5. It is not improbable that in some cases, at least, those who were devil-possessed had first given themselves over to the service of sensuality and sin.

THAT POOR WOMAN, bound by Satan for eighteen years, Luke xiii. 11—16.

THE WEARINESS and TOIL of SIN.—How hard blind sinners toil for their destruction, Isa. lvii. 10 ; Jer. ix. 5 ; Hab. ii. 13.

“AGAIN ENTANGLED therein and overcome,” 2 Pet. ii. 20 ; like silly sheep, no sooner freed from the thorns and briars, than ready to wander and be caught and torn again.

“TIED and BOUND with the chain of sin,” Prov. v. 22 ; Rom. vii. 24 (like a living man condemned to be tied to a loathsome corpse). Sin comes easily, but binds strongly. “The bond of iniquity,” Acts viii. 23.

The JEWS boasted of their national liberty, as they once said to Christ, “We were never in bondage to any man,” John viii. 34. It was a saying manifestly untrue : but Christ’s answer is very striking—“Whoever committeth sin is the servant (slave) of sin,” ver. 35.

BROTHERLY LOVE.**—See *Love—Kindness—Union*.

The pedigree, 2 Pet. i. 7—the daughter of godliness, and mother of charity.

The peace-offering.—The Jewish offering, which was designed especially to foster holy fellowship.

The “New Commandment,” John xiii. 34 ; 1 John ii. 7, 8 ; old and yet new ; a commandment given under the law, but given by Christ with a view to a new dispensation, with new motives, and after a new model, and for a new necessity. Like an old book in a new edition, or an ancient silver cup re-

moulded and re-stamped, with the freshness of novelty and the honour of antiquity.

The kiss of charity.—In the early Church was not only given as a friendly salutation, but as the symbol of love and Christian brotherhood, Rom. xvi. 16; 1 Cor. xvi. 20.

The friendships of the Bible.—It is interesting to trace these as being founded on spiritual affinity, as well as from natural affection. David and Jonathan; Naomi and Ruth; Elisha and the Shunamite; Peter and John; Paul and Barnabas, &c.

“*Beloved*”—“*Dearly beloved*”—“*Brethren.*”—See Conc. How often these and similar words occur in the Epistles of St. Paul, St. James, St. Peter, and St. John, especially when it was designed to soften reproof, and to conciliate affection. See below.

“*A brother*”—“*Brethren.*”

Much is bound up in these words! Alike in natural relationship and spiritual, they have always been held as the ground for harmony and affection. So Abraham used it as an argument why strife should cease, Gen. xiii. 8; and Moses, Acts vii. 26—“we be brethren.” It is the word which naturally implies sympathy and affection, Prov. xvii. 17; and union, Ps. cxxxiii. 1. What a healing sound it had when Joseph said, “I am Joseph your brother,” Gen. xlv. 4.

Rom. xvi. 23.—“*Quartus, a brother.*” St. Paul said no more of one, from whom he sent a kindly greeting. It was enough.

1 Cor. viii. 11.—“*The weak brother, for whom Christ died.*”

2 Thess. iii. 15.—*Admonish him as a brother.*

James i. 9.—“*The brother of low degree*”—“*low,*” but no less on that account a “*brother.*”

Gal. v. 23.—“*By love serve one another.*” Rather “*enslave yourselves one to another, by the bondage of love.*”—(*Conybeare and Howson.*)

Rom. xii. 10.—“Be kindly affectioned—with brotherly love.”—See margin, and also see *Kindness*.

EXAMPLES.

Ananias, Acts ix. 17.—“Brother Saul:” so lovingly Ananias at once greeted the proud and fierce persecutor of the Church, when he was divinely instructed of his marvellous change and future mission.

Barnabas, Acts ix. 26, 27, in the same spirit of a Christian brother, took Saul by the hand to introduce him to the Apostles, when all the disciples were afraid of him, and stood aloof.

Aquila and Priscilla, Acts xviii. 24—26; Rom. xviii. 3, 4.

St. Paul.—A noble example of true Christian love to the brethren; enforcing his repeated exhortations by his own devotion and self-abnegation. See 1 Cor. viii. 11, 13; ix. 19—23; 2 Cor. xi. 26—31; his ministerial tenderness, 1 Thess. ii. 7—11; uniting a father’s wisdom with a nursing mother’s love.

St. James.—It is one peculiarity of the short Epistle of St. James, that in five chapters the expression “a brother,” or “brethren,” occurs sixteen times.

St. Peter.—Four times in his two Epistles does St. Peter enjoin brotherly love, 1 Pet. i. 22; ii. 17; iii. 8; 2 Pet. i. 7.

St. John (himself the apostle of love), as might be expected, dwells with glowing fervour in every part of his Epistles, upon the importance and sweetness of Christian love, contrasting it with its opposite, and urging it as a mark of the new birth, and of likeness to God. See 1 John ii. 9—11; iii. 11—19, 23; iv. 7—21; v. 1, 2; 2 John i. 5; 3 John 1.

The LORD JESUS—in the highest sense a brother “born for adversity,” Prov. xvii. 17—honoured in His teaching and example the love of holy brotherhood. It was the “new commandment” which He stamped

with His especial sanction, John xiii. 34 ; xv. 12, 17 ; the relationship to which He assigned especial honour, Matt. xii. 46, 47 ; xxv. 40 ; John xx. 17 ; the binding tie to Himself, which He gave as the check to ambition and party strife, Matt. xxiii. 8 ; and the loving title He gave to His disciples, especially after the resurrection, John xx. 17 ; Matt. xxviii. 10.

Philadelphia.—It is a singular coincidence, that the Church of Philadelphia (which word means brotherly love) should have been apparently the most flourishing of all the seven churches, and that it remained the longest. It still exists under a Turkish name, meaning “the city of God,” and contains about twenty-four places of worship, with a bishop and body of clergy.

BUSINESS.*

Gen. xlvi. 33 ; xlvii. 3.—“What is your occupation ?”

(1.) It was anciently presumed that all men had some occupation. (2.) Whatever a man’s business be, if his calling be a lawful one, he need never be ashamed to own it.

BUSINESS COMPATIBLE with RELIGION.—It is remarkable how many illustrations we find in Scripture of men engaged in the active business of life, who were yet well marked as holy men. Abraham, Isaac, and Jacob, Moses, David, &c., were shepherds ; besides Moses being afterwards a ruler, and David a king ; Amos was a herdsman ; Joseph, the husband of the Virgin Mary, a carpenter ; Luke, a physician ; Zenas, a lawyer ; Paul and Apollos, Aquila and Priscilla, tent-makers ; Lydia, a seller of purple ; Boaz, a rural farmer ; Simon of Joppa, a tanner ; Joseph, Daniel, and Nehemiah, prime-ministers, put in trust of vast interests, and made rulers of provinces and kingdoms ; yet none of these were too busy or too high-minded

to find the time, and have the heart, to serve and worship God.

BUSINESS is often urged as a HINDRANCE to RELIGION: so it was by Gilead and Dan, who were "too far" and "too busy," Judges v. 17; cf. the vain excuse of "the farm and the merchandise," Luke xiv. 18, 19.

TYRE, an example of a great commercial city, boasting in its wealth and luxury, and brought down even to the dust, and yet to be favoured again. See Isa. xxiii. ; Ezek. xxvi.—xxviii., &c.

"NOT SLOTHFUL in business; fervent in spirit; serving the Lord," Rom. xii. 11. The Christian's motto, "Six days shalt thou labour and do all thy work," is as truly the law of God, as "Remember the Sabbath-day to keep it holy," Exod. xx. 8, 9.

THE LORD JESUS put honour upon honest labour, by following His father's trade of a carpenter. It is noteworthy, too, how He evangelised men when in the midst of their worldly occupations,—the shepherds of Bethlehem while tending their flocks; he called Peter and Andrew, and James and John, when engaged with their nets; Matthew from his toll-booth. He purged the Temple from being made "a house of merchandise" and "a den of thieves;" not condemning buying and selling, but condemning the profanation of the Temple.

CARE.*

The close connection of the old English meaning of "care" with "taking thought" is marked, 1 Sam. ix. 5; Matt. vi. 25, 27, 31, 34.

Matt. xiii. 22; Luke xii. 34.—"The cares of this world."

μέριμνα from *μερίζω* to divide. Anxious care divides the mind, and generally takes the "larger half." The figure our

Lord uses is a very suggestive one ; comparing care and covetousness to thorns. Thorns came in with sin, and are a fruit of the curse. They are entangling, vexing, scratching, and they choke the good seed. The man that deals with thorns must be well armed and guarded, 2 Sam. xxiii. 6, 7.

Luke x. 40.—“Cumbered about much serving.”

περιεσπᾶτο—drawn in different ways at the same time, exactly answering to our English word “distracted.”

Luke xii. 29.—“Neither be ye of doubtful mind.”
Margin, “Live not in careful suspense.”

μετεωρίζεσθε—tossed about as thistle-down in the air ; or like a ship, the sport of the changeful tide and angry billows.

Phil. iv. 6.—“Be careful for nothing.”

Care is a Christian duty. Carefulness, in the literal meaning of our English word (fulness of care) is a sin, arguing needless perplexity and unworthy distrust, 1 Cor. vii. 32.

Ps. lv. 22.—“Cast thy burden upon the Lord.”
“Thy gift” (marg.)—thy allotted portion—thy care (LXX. and Syriac.) *Roll* it, as the word is, xxxvii. 5 ; Prov. xvi. 3 (marg.), where the text is “Commit.”

1 Pet. v. 7.—“Casting all your care upon Him.”

Not only sorrowful care, but every anxious thought—every lawful wish—the “heaviness” that “makes the heart stoop.” Cast all upon God. Jesus is the care-bearer, as well as the sin-bearer of His people, Isa. liii. 4, 5.

Prov. x. 22.—“True riches,” and “no sorrow” added.

1 Cor. iii. 21.—“Things present,” “things to come,” “all are yours.” Then what need for anxious care ?

CHILDHOOD AND YOUTH.*

FIGURES.

Stars, Gen. xxxvii. 9. See *Family Religion*.

Arrows in the hand of a mighty man, Ps. cxxvii. 4. A Chinese proverb says, "When a son is born into a family, a bow and arrow are hung up at the gate."

Olive Plants, Ps. cxxviii. 3—the emblem of peace, richness, and prosperity.

Plants, Ps. cxliv. 12—not useless weeds, nor hurtful thorns, nor withered plants and blasted; but healthful plants, growing in strength and increasing in beauty.

The *flower* of man's age, 1 Sam. ii. 33.

Corner Stones, polished after the similitude of a palace, Ps. cxliv. 12, useful and ornamental—the bonds of union and the upholders of harmony.

Lambs, John xxi. 15.

The Hebrew idiom for childhood is taken from *building a house*, from which the Hebrew word for son (Ben) is derived—see Deut. xxv. 9; Ruth iv. 11, &c.

The "*live coal*" upon the hearth was another Hebrew idiom, 2 Sam. xiv. 7.

CHILDREN themselves are made the illustration of—

Simplicity and *docility*, Matt. xviii. 2, 3.

Weanedness from the world, Ps. cxxxix. 2.

Desire for needful *nourishment*, 1 Pet. ii. 2.

Freedom from *ambition*, Mark ix. 36, 37.

Freedom from *guile* and *malice*, 1 Cor. xiv. 20.

Submission to *correction*, Heb. xii. 9.

Also of—

Smallness of *understanding*, 1 Cor. xiii. 11, xiv. 20.

Instability of *character*, Eph. iv. 14.

1 Chron. xxix. 1.—"Solomon my son . . . is yet young and tender."

"*Young and tender*"—when the supple twig may easily be bent.

Prov. xxiii. 15.—“My son, if thine heart be wise, mine heart shall rejoice, even mine.”

“Lord, let thy blessing so accompany my endeavours, that all my sons may be Benaiahs (the Lord’s building), then will they be all Abners (their father’s light); and that all my daughters may be Bethuels (the Lord’s daughters), and then will they be all Abigails (their father’s joy.)”—*Swinnock*.

Prov. xxxi. 2.—“What, my son? and what, the son of my womb? and what, the son of my vows?”

The thrice repeated interrogation implies the strength of a mother’s feelings. What am I to say to thee? Words fail to express the fulness of a mother’s heart.

Job xx. 11, xiii. 26; Ps. xxv. 7.

The sins of our youth leaving a sad scar in riper years.

2 Sam. xviii. 18.—Absalom’s pillar.

Travellers say the place is taken notice of to this day; and it is common for passengers to throw a stone to this heap, with words to this purpose,—“Cursed be the memory of wicked Absalom, and cursed for ever be all wicked children, that rise up in rebellion against their parents.”—*Henry*.

Job i. 4, 5.

Job’s pious sacrifice for his children.

CHRIST’S regard for children.

The Lord Jesus showed in many ways the tender care He felt for children. (1.) He took them in His arms and blessed them, Mark x. 13—16, expressing His displeasure at the disciples who would have kept them from Him. (2.) He twice made them the patterns of humility and docility, Matt. xviii. 2, 3; Luke xviii. 17. (3.) He spoke of them as being under the guardian care of the angels in heaven, Matt. xviii. 10. (4.) He received the hosannas of the children on His entry into Jerusalem, Matt. xxi. 15, 16.

EXAMPLES of godly children.

Isaac—Submitting to his father on Moriah; suffer-

ing himself to be bound on the altar, when he was probably more than twenty years old, Gen. xxii. 9.

Joseph—A beautiful example of filial obedience and affection, in visiting his brethren, at his father's wish, though they were ill disposed to him ; and persevering in his search until he found them, Gen. xxxvii. After the many years of separation, no scenes could be more affecting than those in which he met with his brethren, and asked, "Is your father well, the old man of whom ye spake? Is he yet alive?" Gen. xliii. 27 ; and the affectionate care he took to send and provide for him in Goshen, Gen. xlv. 9—11, 27 ; xlvii. 29, 30 ; xlvii. 1—7, 11, 12 ; xlviii. 2.

Jephthah's daughter, Judges xi. 36—40.

Samuel's early piety, 1 Sam. ii. 26.

David's piety, when—but a stripling, with humility and faith, he went forth and slew Goliath, 1 Sam. xvii. 37, 45, 56.

Obadiah, who feared the Lord from his youth, 1 Kings xviii. 3, 12.

Josiah, when only sixteen, though the child of a wicked father, and surrounded with the temptations of royalty, began to seek after the God of David ; and when twenty, to purge Judah and Jerusalem from idolatry, 2 Chron. xxxiv. 1—3, 27, 28.

Daniel, carried captive to Babylon when quite young, showed his zeal for the law by refusing to eat of the king's meat (Dan. i. 8) ; and is named as one of the three great intercessors (Ezek. xiv. 14), though he was then probably not more than twenty years of age.

John the Baptist, Luke i. 15, 80 ; ii. 40.

Timothy, 2 Tim. iii. 15.

Of the godly children of Scripture, we may note Josiah as a young king, Phinehas as a young priest, and Daniel as a young prophet.

SPOILT CHILDREN—The sons of Eli, 1 Sam. iii. 13
—Absalom—Adonijah, 1 Kings i. 6.

WICKED CHILDREN—Ham, Gen. ix. 22—24; Esau, Gen. xxvi. 34, 35; sons of Eli, 1 Sam. ii. 12—17; sons of Samuel, 1 Sam. viii. 3; children at Bethel, 2 Kings ii. 23; Adrammelech and Sharezer, 2 Kings xix. 37.

CHRIST.***—See *Jesus—Lord, &c.*

TITLES AND FIGURES.—See Text-Books and List in Cruden's Concordance, and Bagster's Polyglott Bible; observing (1,) the great number and rich variety of the titles of Christ; (2,) how they are chosen from the most needful, valuable, beautiful, and endearing objects.

TYPES.—See also Text-Books. Observe one fact—The many complex types, where many types are joined together: as in connection with the Tabernacle, almost every part was a figure of Christ—the building—the altar—the sacrifice—the priest—the candlestick—the shew-bread—the veil—the mercy seat—the coverings, &c. So in the two birds used for the cleansing of the leper, and other similar cases.

FIGURATIVE REPRESENTATIONS of the *personal* glory of Christ, Cant. v. 10—16; Ezek. i. 26; Dan. vii. 9—13; x. 5, 6 (probably); Rev. i. 13—16; vi. 2; xix. 11—13.

Besides the references under respective heads, one or two special references may be inserted here. How precious are the allusions in Scripture to the

Fulness of Christ—fountain—river—ocean—fulness, John i. 14; Col. i. 19; ii. 9; Eph. iv. 13.

Glory of Christ.—See Isa. vi. 3 (marg.); cf. John xii. 41; Phil. iv. 19.

The *unsearchable riches* of Christ, Eph. iii. 8 ; Col. i. 27.

The *loveliness* of Christ, Cant. v. 16—altogether lovely—complete lovelinesses.

Christ is—

The *Alpha and Omega*—the first and the last—the beginning and the end, Rev. i. 8—11.

The *centre* of the Church, like the sun in the firmament ; as in the figures of the golden candlestick—the ark in the midst of the tribes—the leader of praise in the church, Heb. ii. 12—the Lamb “in the midst of the throne and of the four living creatures, and in the midst of the elders,” Rev. v. 6.

The *corner stone*, Ps. cxviii. 22 ; Isa. xxviii. 16 ; Eph. ii. 20—uniting Jew and Gentile.

The “*all in all*,” Eph. i. 23 ; Col. iii. 11.

“The end of the law,” Rom. x. 4.

The spirit of prophecy, Rev. xix. 10.

The substance of all types, John i. 17 ; Col. ii. 17.

Gen. iii. 15.—The first—the acorn—promise announced the Divine Redeemer to be a man, a sufferer, and a conqueror.

Haggai ii. 7.—“The desire of all nations shall come.”

The expression might almost be rendered by a word we often use—the *desideratum*—the object wanted—the great desideratum for the whole world.

Matt. i. 1.—Jesus Christ, the son of David, the son of Abraham.

The son of David—the source and centre of universal rule ; the son of Abraham—the source and centre of universal blessing.

Matt. xxii. 42.—“What think ye of Christ?”

A solemn question—the one great test of man’s heart and state.

Rom. xiii. 14.—“Put ye on the Lord Jesus Christ.”

The spirit and example of Christ—as we speak of being “clothed with humility”—“girded with gladness”—so are the members of Christ to “put on Christ,” Gal. iii. 27.

Phil. i. 21.—“For me to live is Christ.”

The noblest ambition of the Christian spirit—to live *in* Christ—*like* Christ—*for* Christ—in the hope of soon and for ever being *with* Christ.

ST. PAUL.—The great apostle’s own life and writings are the best proof of how fully he lived in the spirit of his own words. His writings breathe it everywhere. It is computed there are about 500 references made by him to Christ; very frequently in verse after verse, as 1 Cor. i. 1—17; Rom. xvi.; Eph. i.; Col. ii. 3—15, &c. The atoning work and perfect example of the blessed Jesus are met with everywhere.

ST. PETER dwells much on the same great theme. In 1 Peter, an allusion is made in each chapter to “the sufferings of Christ,” (see *Christ’s Sufferings*); and in 2 Peter, four allusions in three chapters, to the knowledge of Christ, i. 2, 8; ii. 20; iii. 18. How strongly He speaks in 1 Pet. ii. 7, “Unto you that believe, He is not only ‘precious,’ but stronger—*i. e.*, the full abstract term—He is preciousness—preciousness itself.”

CHRIST, HUMANITY OF.

TYPES AND FIGURES.

The *Tabernacle*, both as a whole, and in its different parts. John i. 14.—“The Word was made flesh and dwelt (literally *tabernacled*) among us.” The *vail*, made of beautiful and costly work, rent at Christ’s death, Heb. x. 20; Matt. xxvii. 51; the *shittim wood* of the brazen altar, and of the altar of incense, &c.

The *Temple*—the shrine of Deity, John ii. 19—21; Col. ii. 9.

The *Twig*, or sprout, from the stem of Jesse, Isa. xi. 1. Contrast the fall of the high trees, and Lebanon destroyed (the great ones of the earth), with the rise and reign of the slender twig, x. 33, 34.

The *Tender plant*, or sucker out of the dry ground, Isa. liii. 2 ; see lii. 23.

The *Branch*, Zech. iii. 8 ; vi. 12 ; Jer. xxiii. 5 ; Isa. iv. 2 ; xi. 1. The Hebrew word for branch (*neetzer*) is most probably the origin of the name of Nazareth, and helps to explain Matt. ii. 23.

The *day-spring from on high*, Luke i. 18 (marg. sunrise, or branch).

Jacob's ladder—of which the foot was on earth, and the top reached to heaven, Gen. xxviii. 12 ; John i. 51.

EACH PERSON of the blessed Trinity took part in Christ's humanity.

The *Father* sent the Son forth, and prepared for Him a body, Heb. x. 5.

The *Son* delighted to carry out the Father's will, Heb. x. 7 ; ii. 14 ; Phil. ii. 7, &c.

The *Holy Ghost* overshadowed the Virgin Mother, Luke i. 35.

Heb. ii. 16.—“He took on Him the seed of Abraham.”

Marg.—“Of the seed of Abraham he taketh hold.” The same word that is used when the Lord so kindly caught hold of sinking Peter, Matt. xiv. 31.

Heb. ii. 14.—“He also himself likewise took part of the same.”

“*Likewise*.”—The word *παραπλησιωσ* means to be *close by the side of*—very near to—as Phil. ii. 27.—“Near to death.” Christ's nature was as closely allied to ours as could be, only without sin.

Heb. ii. 17.—“Like unto his brethren.”

It is observable that this is especially referred to in each of

the three offices which were typical of Christ: as a prophet, Deut. xviii. 15; as a priest, Exod. xxviii. 1, Heb. v. 1; as a king, Deut. xvii. 15, 1 Sam. xvi. 13.

Rom. viii. 3.—“In the likeness of sinful flesh.”

There was a striking type in the brazen serpent, Num. xxi. 9. The people were bitten by serpents, and by serpents they were healed. The serpent’s bite was cured by looking upon a serpent’s form.

THE GOSPEL OF ST. LUKE especially describes the Lord Jesus as *the Son of Man*. No gospel so fully narrates the incidents of His human life; the annunciation—conception—birth—presentation—growth—agony, &c.

NAMES OF CHRIST, descriptive of humanity;—

Emmanuel—“God with us”—the name given to Christ prophetically, Isa. vii. 14; and definitely, Matt. i. 23.

“Behold in this the deepest mystery, and the richest mercy that ever was. By the light of *nature*, we see God as a God *above* us; by the light of the law, we see Him as a God *against* us; but by the light of the Gospel, we see Him as *Emmanuel*, God *with* us; in our own nature, and (which is more) in our interest.”—*Henry*.

Son of Man, the title of our blessed Lord, peculiarly expressive of His humiliation. It is a title pregnant with most precious mystery—and is bound up with all the most gracious elements of the Saviour’s character, as, *e. g.*,—

(1.) *His true humanity*.—“Son of man”—linking Himself with man: taking man’s nature; as in the Hebrew idiom, to be “the son,” expresses being of the same nature.

(2.) *His deep humiliation*.—It is remarkable that when the phrase, “son of man,” is applied to man in the ordinary sense, it almost invariably denotes weakness and frailty, instability and dependence. See Num. xxiii. 19; Job xxv. 6; xxxv. 8; Ps. viii.

4 ; cxliv. 3 ; cxlvi. 3 ; Isa. li. 12. In Dan. vii. 13, the word is one of intensified force (*Ben-enosh*), and expresses in the strongest way the lowest humiliation of humanity.

(3.) *His supremacy*.—Not a son of man, but *the* Son—the one above all others. Christ is the only one so spoken of, though Ezekiel and Daniel are addressed as Son of man—Ezekiel nearly ninety times.

(4.) *His dignity*.—It was a title given Him before His birth, no doubt, either from Ps. lxxx. 17, or more probably from Dan. vii. 13. It was Christ's own title, by which He spoke of Himself. Yet often as He so spoke, He was never so spoken of by any others whilst on earth, and after His death only once by Stephen, Acts vii. 56 ; and twice by St. John, Rev. i. 13 ; xiv. 14 ; and in each of these cases it was used in connexion with His glory. Whilst, therefore, it was compatible with Christ's humility to speak so of Himself as "Son of man," it seems to have been considered too deep a mystery for any mortal man to use the phrase. It is probable, moreover, from Matt. xxvi. 63, 64, that "the Son of man" was considered by the Jews equivalent to "Son of God."

(5.) *His immutability*.—It is especially worthy of note that our Lord used this expression of almost every part of His mediatorial work. His pre-existent state, His incarnation, His earthly ministry, His death, His resurrection, His ascension, His second coming. See Conc.

In His teaching, He first used the word to Nathanael, John i. 51 ; and probably for the last time to the high priest, Matt. xxvi. 64.

On ten occasions He coupled it with His rejection and death, Matt. viii. 20 ; xi. 19 ; xii. 32, 40 ; xvii. 22 ; Mark ix. 12, 31 ; Luke ix. 22 ; xxii. 48 ; John viii. 28. But on all the other oc-

casions He coupled it with the assertion of some attribute or act of power. Thus the Son of man "saves," Luke ix. 56 ; xix. 10. He forgives sins, Matt. ix. 6. He has authority over His own ordinances, Matt. xii. 8. He ascends to heaven, John vi. 62. He will come again in glory, Matt. x. 23 ; xxiv. 27, 30, 44 ; Mark viii. 38 ; xiii. 34 ; Luke xi. 30 ; xii. 8 ; xvii. 22 ; xviii. 8 ; xix. 10 ; xxi. 36 ; John i. 51 ; iii. 13, 14 ; v. 27 ; xii. 23, 34 ; xiii. 31. He is the Head of His Church, and by His authority the work of His Church upon earth is carried on, Matt. xiii. 37 ; John vi. 27. The whole processes of the future judgment, from the sending forth of the angels to the pronouncing of the final sentence, will be executed by Him, Matt. xiii. 41 ; Mark xiii. 34 ; John v. 27.

The expression occurs seventy-eight times in the gospels. Sixty-seven times Christ calls Himself "the Son of man ;" whilst five times he speaks of Himself as the Son of God.

Son of David.—The familiar Jewish title of the Messiah, which the Jews associated with the thought of mercy and of power. See Matt. ix. 27 ; xii. 22 ; xv. 22 ; xx. 30, 31.

VERY LITTLE is said in the gospels concerning our Lord's *external appearance* and *deportment* ; yet there are frequent indications, that there was authority in His manner and majesty in His looks. Probably Christ's influence as a teacher was enhanced by this ; see Matt. vii. 28, 29 ; John vii. 46. The immediate obedience of those whom He summoned to leave their callings, Matt. iv. 18—22 ; ix. 9 ; the submission of the people at His purging of the temple, xxi. 12 ; the wonder of the crowd after the transfiguration, Mark ix. 15 ; and the prostration of the soldiers at His betrayal, John xviii. 6 ; all show that there was a majesty in His mien, which belonged to one who was felt to be more than man.

CHRIST, SUFFERINGS AND DEATH OF.—See *Rejection*.

TYPES AND FIGURES.

Abel's sacrifice, Gen. iv. 4 ; Heb. xi. 4.

Abraham's ram, Gen xxii. 13.

The *Jewish sacrifices* and offerings, varying in costliness and number, but all typical of the one great sacrifice and offering.

The *paschal lamb*, Exod. xii. 3—7 ; John xix. 36 ; 1 Cor. v. 7.

The *smitten rock*, Exod. xvii. 6 ; 1 Cor. x. 4.

The *scapegoat*, Lev. xvi. 20—22.

The *brazen serpent*, Num. xxi. 9 ; John iii. 14, 15.

The *leper's offering*—the bird killed, Lev. xiv. 45.

The *red heifer*, Num. xix. 2—6 ; Heb. ix. 13, 14.

Jonah in the whale's belly, Jonah i. 17 ; Matt. xii. 40.

The roasting, slaying, drying, &c., of the different sacrifices and offerings ; animals slain, consumed in whole or in part upon the altar ; corn ground and baked ; olives bruised, &c., all spoke of the sufferings of the one great Victim.

MANY EXPRESSIONS are forcibly used to describe the sufferings of Christ. The Lord Jesus was "the Man of sorrows" (more than a sorrowful man—one whose whole life was deeply marked by sorrow). He was despised ; rejected ; smitten ; afflicted ; stricken ; bruised ; wounded ; cut off ; drank the bitter cup ; was "baptized with the baptism" of suffering.

He was the stone "disallowed" of the builders—the Heir "cast out" of the vineyard—the Bridegroom taken away from the Church—the Shepherd smitten by Jehovah's sword—"the hind of the morning" (Ps. xxii. title) baited by the fierce dogs and bulls of Bashan—the one stone graven with seven eyes, Zech. iii. 9.

IT IS REMARKABLE how soon, how gradually, and how fully the Lord began to speak of His death upon the cross ; and also how frequently He spoke at the

same time of the resurrection, looking beyond the grave and gate of death. See John ii. 19 ; iii. 14, 15, (only a few months after He began His ministry); Matt. x. 38 ; xvi. 21 ; xvii. 22, 23 ; John vii. 19 ; viii. 28 ; Matt. xx. 18, 19 ; Mark ii. 10 ; viii. 31 ; Luke xiii. 32, 33 ; John xii. 24, 32.

CHRIST'S DEATH, according to Gresswell's Harmony, took place on His birthday, both being on Nisan 10, *i. e.*, April 5.

THE SEVEN SAYINGS ON THE CROSS. Of these, three were taken from Scripture, three addressed to the Father, three bespoke His unselfish, generous thoughtfulness for others.

Luke xvii. 25.—“But first He must suffer many things.”

The law of Christ's kingdom—suffering first, and then glory : the cross and the crown. See how it is the same with the Head, as with the members of His body, Acts ix. 15, 16.

Luke ix. 31.—“His decease, which He should accomplish at Jerusalem.”

His *exit* or departure (*éξοδος*), a beautiful softened expression, which Peter, who witnessed the scene, uses in his second epistle concerning his own death ; and the use of which would seem to have called the scene of the transfiguration to his mind, as he directly after refers to it, 2 Pet. i. 15—17.

Acts xxxi. 5.—“They killed the Prince of Life.”

They preferred a murderer, and killed the Saviour, the “author” (margin) of life. What suicidal blindness !

1 Peter.

It is observable that in each of the five chapters of St. Peter's first epistle he refers to “the sufferings of Christ ;” i. 11, as foretold ; ii. 21, as our example of meekness ; iii. 18, as the great vicarious sacrifice for sin ; iv. 1, as our pattern of holiness ; v. 1, as a ground of communion with the members of Christ's body. In i. 11 and v. 1 the apostle connects “the sufferings of Christ” with the “glory that shall be revealed.”

CALVARY. Since Christ's death is no more a Golgotha. Where men once went to die, now they go to live!

CHRIST, RESURRECTION of.

TYPES AND ILLUSTRATIONS.

Isaac received back from the dead, Gen. xxii. 10—14; Heb. xi. 19, "he received him in a figure" (or for a type).

Joseph raised from the prison to the throne, Gen. xxxix. 20; xli. 39—45.

Jonah restored, after three days and three nights in the whale's belly, Matt. xii. 40.

Eliakim—signifies the resurrection of the Lord, Isa. xxii. 20; see ver. 21—24.

The ark resting after the flood on Mount Ararat, on the seventeenth day of the seventh month; the very day Christ rose, as some think, Gen. viii. 4.—*Jukes on Offerings.*

Aaron's rod that budded,—life springing out of death.

"Just as Aaron was declared to be the man of God's choice in the matter of the priesthood, by the signs of resurrection life in his rod, which budded while all the other rods remained dead; so is Jesus declared to be the chosen One of God,—His great High Priest, the antitype of Aaron, by the resurrection from the dead; or, as it might have been rendered, "from among the dead ones."—*A. L. Newton.*

The first-fruits offered as a pledge of the harvest, the morrow after the passover Sabbath, Lev. xxiii. 9—14. See 1 Cor. xv. 20, "Christ the first-fruits."

The first-born, having the pre-eminence—the beginning of strength and highest in rank; see Col. i. 18, Christ "the first-born from the dead;" Rev. i. 6, "the first-begotten of the dead."

The living bird let loose at the cleansing of the leper, Lev. xiv. 53.

The scapegoat probably, Lev. xvi.

The corn of wheat—first dying, then rising into life, John xii. 24.

The temple destroyed and raised, John ii. 19.

The TIME of Christ's resurrection is variously counted.

The first day, the early morning, Luke xxiv. 1. As we now count the days, the resurrection of Christ was, as it were, a new starting-point of time.

The third day from His death, according to the Hebrew mode of reckoning. Cf. the many Scriptural allusions to the third day, Gen. xlii. 17; Exod. xix. 16; Josh. ii. 16; Ezra viii. 15; Esther v. 1; Jonah i. 17; Hosea vi. 2.

"It is *ten times* expressly said that our Lord rose, or was to rise again, on the third day."—*Scott*.

The eighth day.—Eight was esteemed by the ancient Fathers, as the symbolic number of the resurrection. See Lev. xiv. 10, 23; xv. 14.

The Father.—It is twenty-one times ascribed to His power, Ps. ii. 7; xvi. 10; Acts ii. 24, 32; iii. 15; iv. 10; x. 40; xiii. 30, 33, 34; xvii. 31; Rom. iv. 24; vi. 4; viii. 11; x. 9; 1 Cor. vi. 14; 2 Cor. xiii. 4; Eph. i. 20; Col. ii. 12; Heb. xiii. 20; 1 Pet. i. 21.

The Son.—Twice to Christ's own power, John ii. 19; x. 18.

The Holy Spirit.—1 Pet. iii. 18.

In the ACTS of the APOSTLES it is noteworthy—

(1.) How the apostles made the resurrection of and through Jesus, one of the most prominent subjects of their teaching. See i. 22; ii. 32; iii. 15; iv. 2, 10, 33; v. 30; x. 40; xvii. 3, 18; xxiii. 6; xxiv. 15, 21; and—

(2.) How this stirred up the enmity of the Saddu-

cees, who denied the resurrection, Matt. xxii. 23 ; Acts xxiii. 8. Throughout the *Gospels*, the chief hostility to Christian teaching was manifested amongst the Pharisees, whilst through the *Acts* it was chiefly of the Sadducees.—*Rev. J. G. Blunt.*

Luke xxiv. 3.—“They found not the body of the Lord Jesus.”

The first time, as Bishop Brownrigg observes, that these two titles of our blessed Lord are joined ; and fitly, when He rose from the grave, not as a sufferer, but as a conquering Saviour.

Rom. iv. 25.—“Who was delivered from our offences, and was raised again for our justification.”

Christ’s death is the meritorious cause of our justification, but His resurrection is the applying cause. The intrinsic value of a gold coin consists in the gold, but the stamp impressed upon it gives it applicable currency for our use. Christ’s death procured the cancelling of the bond of justice against the sinner ; Christ’s resurrection was the tearing up of that bond ; Christ’s death, the acquittal of the prisoner ; Christ’s resurrection, the jailor opening the prisoner’s cell.

Acts xiii. 34.—“I will give you the sure mercies of David.”

How strikingly the apostle makes the resurrection of Christ a proof of the sureness of the everlasting covenant ! He who is our blessed Surety died and rose, and can never die again ; therefore He says, “Because I live, ye shall live also,” John xiv. 19.

JESUS the SAME.

It is beautiful to observe how the Lord Jesus manifested the same spirit and character after the resurrection, that He exhibited throughout His life and ministry.

1. *The same tenderness and grace.*—Witness His first appearances to Mary, His kindness to Peter, His gracious words—“Woman, why weepest thou ?” “Peace be unto you,” “Go ye into all the world,” “Beginning at Jerusalem.”

2. *The same spirit of active zeal.*—Witness His four appearances the same day, and the long journey He took with the two to Emmaus; His teaching through the forty days; His establishing the first day of the week as the Lord's day, &c.

3. *The same gentleness in reproof.*—Witness His reproof of Peter, Thomas, and the rest.

4. *The same love for the Scriptures.*—See Luke xxiv. 27, 44.

CHRIST, BLOOD OF.

REPRESENTATIONS.

The blood of the *Paschal Lamb*, sprinkled upon the houses of the Israelites, which preserved them from death, Exod. xii. 7, 13.

The blood of the *Jewish sacrifices*, used for atonement, purification, consecration, &c.

Wine in the Lord's Supper, Mark xiv. 23, 24, the symbol of what is festive and cheering.

Some would add Rahab's scarlet thread, Josh. ii. 18, the token of the preservation of herself and family.

1 Pet. i. 19.—“The precious blood of Christ.”

It is remarkable that whilst we find the expressions used, “the blood of Christ,” “the blood of Jesus Christ,” “the blood of the Lamb,” “the blood of the Everlasting Covenant,” we scarcely ever (except Heb. x. 19) find “the blood of Jesus.” Was not this because Jesus more especially referred to our Lord in His human nature? and the blood whereby our atonement was secured, is the blood of the God-man *Christ Jesus*?

Heb. ix. 7—25.—Twelve references to blood shedding in nineteen verses.

Lev. xvi. 14.—*The day of atonement.*—One of the fullest and clearest of all the types of atonement. On that day Aaron was to sprinkle the blood of the bullock upon the mercy-seat eastward,—“and before

the mercy-seat shall he sprinkle of the blood with his finger *seven times.*"

CHRIST, ASCENSION OF.

TYPES AND FIGURES.

The *high priest* entering the Holy of Holies once every year, on the day of Atonement, Lev. xvi. ; Heb. ix. 24—26. The Holy of Holies, where the symbol of Divine glory rested, typified heaven ; and within that mysterious shrine the high priest, after he had made atonement for himself, for the sanctuary, and for the people, was to enter ; and, dressed in the white linen robes common to the priesthood (not in the gorgeous robe of His high priesthood), was to sprinkle with blood before the mercy-seat seven times, taking with him also a censer full of burning coals, and sweet incense, beaten small.

The *ark* carried up, with pomp and rejoicing, to Mount Zion, Ps. xxiv. ; lxxviii. 18.

Moses going up into the mount to receive the law, Deut. x., and *Elijah's translation to heaven*, followed by the double portion of his spirit being given to his successor, have generally been acknowledged by the Church as figures of Christ's ascension. (See Wheatley on Common Prayer.) Some add *Samson's* victoriously carrying up the gates of Gaza to the top of the hill, Judges xvi. 3.

For time, place, manner, &c., see Ill. Gath., 1st Series.

Ps. viii., xv., xxi., xxiv., xlvii., cviii.—The Psalms appointed for Ascension Day. (See *Wheatley*.)

Micah ii. 13.—"The breaker is come up before them," &c. Very frequently referred to the glorious ascension of the Great King. The Jews apply it to the Messiah.

Luke ix. 51.—"When the time was come that he should be received up."

Whether these are simply the words of the Evangelist, or whether they were borrowed from Christ's own manner of speaking, it would seem most probable that they refer to the Ascension, and it is beautiful to see how they represent the Lord Jesus as looking forward to that, even before His crucifixion. How He fixed the eye of hope across the dark gulf of sorrow, to the blessed issue and final glory, Heb. xii. 2.

Luke xxiv. 51.—“While He blessed them, He was parted from them, and carried (borne) up into heaven.”

The Saviour's last act was one of blessing, as it was the design of His whole mission, Acts iii. 26. His ministry began with blessing, Matt. v. 3—12; and His last act was to ascend in blessing.

1 Tim. iii. 16.—“Received up into glory.”

In these words, the apostle assures us of the complete *acceptance* of Christ's finished work.

Acts vii. 56; ix. 4; Rev. i. 11—16; John xx. 16.

It is interesting to observe that often as our Lord spoke of Himself as “the Son of Man,” He is here so spoken of by another; and in what a tender and gracious relation does He appear! The Ascension into glory made no change in the loving heart of Jesus to His people.

THE FOUR GOSPELS. It is remarkable that the history of the Ascension, should have been given only by one gospel. But the fact is implied or referred to by all. In St. Matthew's Gospel, the prophecies of the second advent imply the Ascension. In St. Mark's (the gospel of Christ's service), it is connected with His exaltation to the right hand of God (Mark xvi. 19). In St. John's, we have the frequent pre-intimation that our Lord Himself gave of it: see iii. 13; vi. 62; vii. 33; xiii. 3; xiv. 2, 28; xvi. 5, 10, 16; xx. 17.

CHRIST, EXALTATION OF.—See *Ascension—Head—King—Lord*.

EXPRESSED, as the Lord Jesus being—

Exalted, Acts v. 31 ; “highly exalted,” Phil. ii. 9 ; Eph. iv. 10, as “the Most High” ; “exalted and extolled, and made very high,” Isa. lii. 13 ; “higher than the kings of the earth,” Ps. lxxxix. 27 ; “higher than the heavens,” Heb. vii. 26 ; 1 Pet. iii. 22.

Crowned with glory and honour, Ps. viii. 5 ; Heb. ii. 9. See *King—Crown*.

Glorified, John vii. 39 ; xii. 16, 23 ; xvii. 1, 5 ; “entering into glory,” Luke xxiv. 26 ; having “glory” given him, 1 Pet. i. 21.

Received up into glory, 1 Tim. iii. 16 ; Luke ix. 51.

Sitting down at the right hand of the Majesty on high, Mark xvi. 19 ; Acts ii. 34 ; Heb. i. 3 ; viii. 1 ; x. 12 ; xii. 2 ; Rom. viii. 38 ; 1 Pet. iii. 22. — The fulfilment of the prophecy of Ps. cx. 1, which Christ claimed as referring to Himself, Matt. xxii. 44 ; the posture of rest—nearness to the Father—dignity and government.

Receiving a name above every name, Phil. ii. 9 ; of pre-eminence, dignity, and authority, over and above every created being.

Having all things put under His feet, Ps. viii. 6 ; 1 Cor. xv. 27 ; Heb. ii. 8 ; Eph. ii. 22.

Receiving the promised throne of David, Luke i. 32.

CHRIST, TENDERNESS AND COMPASSION OF.—See *Sympathy—Love Divine—Unselfishness*.

EXHIBITED in many ways.

THE TITLES OF CHRIST. “*Son of Man*”—“*Son of David*.” (See *Christ’s Humanity*.) The “*Good* (or kind) *Shepherd*,” John x. 11 (like Jacob in tenderness to the weak, Gen. xxxiii. 13, 14 ; Isa. xl. 11). *Lamb*,—so called twenty-six times in the Revelation, of which in several instances the word used is a diminutive *ἀρνίον*, a tender or delicate lamb.

THE TEACHING OF CHRIST, Isa. l. 4 ; Matt. xi. 29 ; Mark iv. 33, 34 ; John xvi. 12. Never did the great Teacher seem to weary, to receive any who were willing to receive Him, Mark ii. 13 ; iii. 20, 21 ; John iv. 6.

THE MIRACLES OF CHRIST were miracles of mercy and compassion for the poor, afflicted, and helpless, wrought from compassion, Matt. xv. 32 ; Mark vii. 34.

The TEARS of Jesus, Luke xix. 41 ; John xi. 25.

The SIGHTS and *sorrow* for human misery and human sin, Mark vii. 34 ; viii. 12 ; John xi. 33, 38 ; xiii. 21.

The HOLY GRIEF, Mark iii. 5.

The TENDER LOOK, Luke vii. 13 ; John i. 38, 42, 47 ; Mark x. 14, 21, 23 ; Luke xix. 41 ; xxii. 61.

The YEARNING COMPASSION, Matt. ix. 36 (marg.) ; xi. 28 ; xii. 20 ; xiv. 14 ; xv. 32 ; Mark vi. 34 ; viii. 2 ; Luke vii. 13.

How different at times was the kindness of Jesus from the want of sympathy and kindness of those around Him, Matt. xv. 23 ; xvi. 22 ; xx. 31 ; Mark iii. 2 ; vi. 37 ; x. 13.

CHRIST'S TENDERNESS—

In His *last sufferings*. Protecting the disciples, John xviii. 6—9 ; excusing the three who slept in the garden, Mark xiv. 37, 38 ; warning the disciples of their desertion, yet with no upbraidings, Mark xiv. 27.

On the cross. Praying for His murderers, Luke xxiii. 34 ; providing a home for His mother, John xix. 27.

After the resurrection. Christ's first words were words of sympathy, "Woman, why weepest thou?"

John xx. 15 ; His kindness to Peter, who denied Him, and to Thomas, who doubted, Mark xvi. 7 ; John xx. 27 ; and to the two who were journeying to Emmaus, and to the rest, Luke xxiv. 13—43.

On the throne. The same still,—seen by Stephen “standing,” Acts vii. 55 ; and by St. John, Rev. i. 10—18 ; v. 6 ; as “one like unto the Son of Man,” and as “a lamb as it has been slain.”

Gen. xvi. 11.—It is observable that the first appearance of the angel of the Lord, *i. e.*, of the Lord Jesus, was to a slave—a mother—and one in sorrow. His first revelation to Moses was, “I know their sorrows, Exod. iii. 7.

2 Cor. x. 11.—“The meekness and gentleness of Christ.”

Phil. i. 8.—“I long after you all, in the tender heart of Jesus Christ.” (Alford’s Translation.)

Heb. v. 2.—“Who can reasonably (calmly) bear with the ignorant, and them that are out of the way,”—The character of a true priest applied to Christ.

CHRIST’S WILLINGNESS TO RECEIVE SINNERS.

—See *Grace—Refuge.*

Matt. viii. 2, 3.—“Lord, if thou wilt, . . . I will.”

Luke ix. 11.—“And . . . He received them.”

Not minding the interruption of their breaking in upon His rest.

Luke xv. 2.—“This man receiveth sinners.”

The words of Christ’s enemies, but blessedly true. What caused their envy, is the poor sinner’s ground of hope. The original word “receiveth” is still stronger, and more impressive. It means, lies in wait to catch—waits for—receives with kind affection. Such is the love of Jesus.

John vi. 37.—“Him that cometh unto me I will in no wise cast out.”

excellently rendered by Matthew of Erberg, in his Italian

Bible, "I will by no means thrust him out of doors." Dr A. Clarke regards the figure, as that of a poor man in deep distress and poverty, who comes to a nobleman's house for relief: he appears at the door, and the owner receives him and relieves him. The strong negative, "I will in no wise cast him out," is equal to the affirmative—I will kindly and graciously receive him.

Christ was *born at an inn*, says Bishop Hall, to prefigure His willingness to receive all comers.

The cities of refuge were distributed over the land of Canaan, and made accessible to all, and kept with the gates open—clear types of Jesus, the strong refuge, ever ready to receive all needing shelter and protection.

CHURCH.—See *Union with Christ—Kingdom of Heaven*.

FIGURES REPRESENTING—

Body of Christ, Eph. i. 23: the emblem of union and subjection—many members under one Head.

Bride, the Lamb's, spouse—wife, Rev. xix. 7, xxi. 9; "my sister, my spouse," Cant. iv. 12—sister for purity, spouse for love; "a chaste virgin," 2 Cor. xi. 2.

Building of God, 1 Cor. iii. 9; 1 Pet. ii. 5; Eph. ii. 21, 22.

Candlestick, Rev. i. 20, ii. 1.

City, Heb. xii. 22; Rev. xxi. 2—the emblem of order, security, and harmony.

Dove, Cant. ii. 14, v. 2.

Family, Eph. iii. 15—the dwelling-place of order, affection, and union.

Fold, John x. 16—the abode of peace and safety.

Flock, 1 Pet. v. 2.

Garden, Cant. iv. 12; Isa. lviii. 11—enclosed—fair—fragrant—fruitful.

A house—habitation—household, Eph. ii. 19, 22;

1 Cor. iii. 9 ; Heb. iii. 6 ; 1 Tim. iii. 15 ; 1 Pet. ii. 5.

Lily among thorns, Cant. ii. 3.

Pillar and ground of the truth, 1 Tim. iii. 15.

Plants, beautiful and tender, Isa. v. 7.

Temple, 1 Cor. iii. 16, 17 ; 2 Cor. vi. 16.

Vineyard—husbandry, Isa. v. 1, xxvii. 2, 3 ; Matt. xxi. 41 ; 1 Cor. iii. 9.

Symbolized through all the dispensations: the Burning Bush—the Tabernacle—the Temple—the Apocalyptic city—New Jerusalem.

CLEANSING, SPIRITUAL.—See *Defilement—Purity*.

Is EXPRESSED by various terms:—

“*Washing*”—“*Washing thoroughly*”—(as one needs to be washed, who is steeped and soaked in sin’s pollution), Ps. li. 2 ; guilty of scarlet and crimson sins (fast colours and double dyed), Isa. i. 18 ; not like the house which was swept, and garnished, but not washed, Matt. xii. 44.

Sprinkling with blood or clean water, Lev. xiv. 7, 51 ; Num. viii. 7 ; Isa. lii. 15 ; Ezek. xxxvi. 25 ; Heb. ix. 19, x. 22, xii. 24 ; 1 Pet. i. 2.

Purging, Heb. i. 3 ; ix. 14, 22 ; like the leper, Ps. li. 7 ; or gold and silver, Mal. iii. 3 ; or the barnfloor, Matt. iii. 12.

Purifying, by water, fire, or wind.—See *Conc.*

Was well ILLUSTRATED by the divers washings and sprinklings and ablutions under the Mosaic dispensation ; the water of separation, Num. xix. ; Naaman’s washing seven times in Jordan, 2 Kings v. 10, 14.

THERE ARE three things the believer needs to have always clean—clean hands, Ps. xxiv. 4 ; clean feet, John xiii. 10 ; clean heart, Ps. li. 10 ; James iv. 8 ; for which there are three principal means appointed—

Christ's blood, 1 John i. 7; Heb. ix. 22; Christ's word, John xv. 3; Christ's Spirit, Ezek. xxxvi. 26, 27.

COMMUNION WITH GOD.***—See *Access—Faith—Prayer—Trust—Union, &c.*

HOW MANY beautiful expressions suggest sweet thoughts as to the believer's near communion with God;—

Abiding before God, Ps. lxi. 7; under the shadow of the Almighty, Ps. xci. 1; in the light, 1 John ii. 10; in the love of Jesus, John xv. 4, 10; as the branch in the vine, John xv. 4, 5; the beautiful emblems of constant nourishment, calm security, and upholding trust.

Dwelling in the secret place of the Most High, Ps. xci. 1; in God, 1 John iv. 16; implying the ideas of refuge and rest.

Delighting in the Lord, Ps. xxxvii. 4; Isa. lviii. 14. "If desire be love in motion, like a bird on the wing; delight may be compared to love at rest, rejoicing in its own happiness."

Drawing near, Ps. lxxiii. 28; as with Abraham's reverence and confidence, Gen. xviii. 23.—See *Access*.

Entering into the holiest, Heb. x. 19.

Fellowship, 1 Cor. i. 9; 1 John i. 3; symbolized by eating and drinking together, as in the ancient sacrifices, and now in the Lord's Supper.—See Rev. iii. 20; Cant. ii. 4.

Sitting in heavenly places in Christ Jesus, Eph. ii. 6, our heart and hope being there already.—See also under *Feeding, Walking*.

MANY PROPER NAMES in Scripture express sentiments of great spiritual beauty, though they may have been often rather the pious wish and hope of parents than the indication of the true character of those who bore them:—Bethuel (father of Laban)

means man of God ; Reuel, friend of God ; Ahiah, Ahijah, friend of Jehovah ; Amisiah, one whom Jehovah carries in His bosom ; Ammiel, one of the family of God ; Elnaam, whose pleasure God is.

TO BE WITH CHRIST will be one of the noblest elements of the bliss of the glorified, so graciously promised by our Lord, and so earnestly longed for by His saints.—See Ps. xvii. 15 ; John xii. 26, xiv. 3, xvii. 24 ; 2 Cor. v. 8 ; Phil. i. 23 ; 1 Thess. iv. 17 ; 1 John iii. 2.

The HOLY YEARNINGS of the saints have been ever expressed by strong figures, especially in the Psalms.—See Conc. under hunger and thirst—fainting—following hard—longing—panting—crying out—breaking—wasting away—sweet figures of the devout longings of the heart for communion with Heaven.

SONG OF SOLOMON—a whole book in the heart of the Bible describing the Church's delight in seeking fellowship with Christ. Mysterious as the book is, the beginning and the close are a sufficient key to unlock the spiritual cabinet, see chap. i. 2, viii. 14.

THE PEACE OFFERINGS.—“The characteristic ceremony in the peace offering was the eating of the flesh by the sacrificer (after the fat had been burnt before the Lord, and the breast and shoulder given to the priest). It betokened the enjoyment of communion with God at the table of the Lord, in the gifts which His mercy had bestowed, of which a choice portion was offered to Him, to His servant, and to His poor.”—*Smith's Bible Dictionary*.

WHAT BLESSED NEARNESS and COMMUNION stamps the history of many of the saints of God,—

Enoch and Noah walked with God, Gen. v. 24, vi. 9 ; an expression denoting agreement—communion—progress.

Abraham—What higher honour could have been given to him than to be called “the friend of God,” James ii. 23; “Abraham my friend,” 2 Chron. xx. 7; Isa. xli. 8.

Moses—The Lord spake unto him “face to face, as a man speaketh unto his friend,” Exod. xxxiii. 11; Num. xii. 8. Moses was favoured with many visions of the glory of the Lord, and yet it was he who prayed for a still clearer manifestation—“I beseech thee, show me thy glory,” Exod. xxxiii. 18.

David, “the sweet psalmist of Israel.” Scarce a psalm can be traced as his, which is not the rising of a devout soul God-ward.

SAMUEL, ELIJAH, EZEKIEL, DANIEL, and others, are examples of the communion the prophets had with God, by visions and revelations. They were men mighty in prayer and strong in faith.

The TWO DISCIPLES journeying to Emmaus. See the enjoyment they had in a few hours’ walk with Jesus, Luke xxiv. 32.

ST. STEPHEN, beautified with the glory from within, Acts vi. 15; Ps. cxlix. 4.

ST. PAUL, pre-eminent for his three desires—to be in Christ, like Christ, with Christ.

ST. JOHN, who wrote so sweetly of dwelling in God, abiding in the light, &c.

CONFESSION OF SIN.*—See *Repentance—Contrition*.

UNDER THE LAW, the only idea the Jews had of confession, was that of connection with a victim or sacrifice. “He could not conceive confession without

a victim or sacrifice along with it.”—*Dr. Cumming*.
See Lev. v.

Lev. i. 4 ; xvi. 21.

The Jews say that when Aaron confessed the sins of the people, and laid his hands upon the head of the victim, he was to press with all his might.

“*I have sinned.*”

A confession uttered by men of all classes ;—by Pharaoh, the hardened rebel ; by Balaam, the specious deceiver ; by Achan ; by Saul (three times) ; and by Judas, the arch traitor ; as also by Job ; by David ; by the Prodigal.

Gen. iii.

Reluctance to confession began with the first sin. “They sewed fig leaves together,” to hide their shame ; and, when summoned before the Lord, hid themselves amongst the trees of the garden ; and then Adam blamed Eve, and Eve blamed the serpent ; but there was no frank and contrite confession of their sin.

Neh. ix. 3.

A remarkable instance of sincere and earnest confession. Having separated themselves from all strangers, and thereby given proof of their sincerity, they stood and confessed their sins “one fourth part of the whole day.”

Ps. xxxii. 3—5.

Stified convictions, like ill humours in the body, and unclean wounds, gender discomfort and distress ; and yet sinners little think how closely confession and pardon lie together. See 2 Sam. xii. 13 ; Job xxxiii. 27, 28 ; 1 John i. 9 ; Jer. iii. 12, 13.

Prov. xxviii. 13.

A house is not clean, though all the dust be swept together, if it lie still in a corner within doors, nor if there hang cobwebs about the walls, in how dark corners soever ; a conscience is not clean, though the sin brought to our memory be confessed, unless it be forsaken.

Dan. ix.—It is observable that we have one of the fullest confessions of sin from Daniel ; almost, if not the only, saint of whom we have any lengthened his-

tory, which contains the record of no failing or inconsistency of conduct. Yet he knew his own need for confession; and it was whilst confessing, that the angel was sent to him.

Judas—An example of confession drawn forth by remorse. Judas confessed his sins before men, and bewailed the result of his guilt. He repented after he saw the fruit of his wickedness; but he prayed for no pardon, and he asked for no mercy.

CONSCIENCE.*

Prov. xx. 27.—“The candle of the Lord.”

Conscience is God’s searcher and man’s overseer; as the Latin epigram expresses it, index—judex—vindex.

THE TERRIBLE POWER OF CONSCIENCE.—See “Illustrative Gatherings,” first series.

Adam and Eve smitten with shame and fear. They knew that they were naked, and hid themselves, Gen. iii. 7—10.

Esau sold his birthright with profane indifference; yet what would he not have given years afterwards, could he have changed his father’s mind? What bitter tears a few moments’ pleasure cost him then! Gen. xxv. 29—34; xxvii.; Heb. xii. 16, 17.

Jacob, who obtained the birthright and the blessing by mean and ungenerous artifice, was filled with alarm when conscience awoke after twenty years. It is striking to compare Jacob’s bold confidence when pursued by Laban, and charged with theft (Gen. xxxi. 36—42), with his fear and alarm when about to meet Esau (Gen. xxxii. 7, 8, 11).

Judah, when he recognized his own signet and bracelets and staff, Gen. xxxviii. 26.

Joseph’s brethren.—A remarkable instance of the avenging power of conscience, long after the perpetration of a crime. Thirteen years after Joseph’s

brethren, with un pitying cruelty, plotted to take away his life, they stood before their brother; and, though by a circumstance which had no connexion with their sin, conscience brought home the keen remembrance of long-forgotten guilt. Happily Joseph forgave them, and returned good for evil; but seventeen years of kindness could not drown the voice of conscience,—when Jacob was dead, their fears revived again, l. 15.

Saul, smitten by David's generous kindness,—conscience rebuked the cruel king (1 Sam. xxiv. 16—19; xxvi. 21).

Ahab.—"Hast thou found me, O mine enemy?" 1 Kings xxi. 20. Why should Ahab address Elijah as an "enemy," when a short time before they had parted as friends? The very spot where they met gives the answer. It was in the vineyard of Naboth the Jezreelite, which Ahab had obtained by the murder of Naboth.

Zimri.—"Had Zimri peace, who slew his master?" 1 Kings xvi. 18. Can there be peace in the breast when there is guilt on the conscience? Remember Joram's question and Jehu's answer, 2 Kings ix. 22.

Herod.—"It is John whom I beheaded: he is risen from the dead," Mark vi. 26. Herod was, Josephus says, a Sadducee (see Matt. xxii. 23). Why, then, should he fear? It is a striking proof how little the sophistries of infidelity can withstand the awakening power of conscience.

Judas, in the very moment of his success, found his bitterest remorse, Matt. xxvii. 3, 4; Prov. v. 22.

Felix, the judge, trembling before the prisoner, because he was the slave of a guilty conscience, Acts xxiv. 25.

CONSIDERATION—MEDITATION.—See Conc. under consider—ponder—think—bethink—mark—

observe—call to mind—take heed—remember—count—reckon, &c.

The derivations of the two Greek words for repentance both contain the idea of thought (*μετανοέω*, meaning literally after-thought; *μεταμέλομαι* after-care or concern).

The word translated “meditate,” 1 Tim. iv. 15, is that used by classical writers for the training of candidates for any profession.

SCRIPTURAL CALLS TO CONSIDERATION.—It is a fact which should be duly weighed, how much stress the Scriptures lay upon consideration. How large a portion of the Bible, *e.g.*, consists of *repetitions*, as if to impress men’s minds more deeply with the “tale twice told.”

The Book of *Deuteronomy* is a book of remembrance, constantly repeating what has been said before. (The charge, “Remember,” occurs about twelve times; “Take heed,” eight times.)

The *Gospels* similarly.

The Prophecy of Haggai, in two short chapters, contains four exhortations to “consideration,” i. 5, 7; ii. 15, 18.

SPECIAL WORDS, calling to consideration.

“*Behold*.”—This familiar word occurs throughout the Scriptures nearly two hundred times, generally as the preface to some announcement of unusual importance.

“*Take heed*” occurs nearly sixty times.

The Hebrew word—

Selah occurs seventy-one times in the Psalms, and thrice in Habakkuk. Some regard it as a mark of musical notation, but many able scholars take it rather as having reference to the sense, and directing a pause for especial attention, like our *N.B.*, note well.

Higgaion, Ps. ix. 16; xcii. 3, explained in the mar-

gin of Ps. ix. 16 to mean "meditation." It is the same word used, Ps. xix. 14.

"*Set thine heart,*" Haggai i. 5 ; Job i. 8,—the marginal reading, in each case, for "consider."

JEWISH HELPS to reflection.

The *phylacteries*, a sign upon the hand, and a frontlet between the eyes, Exod. xiii. 9, 16 ; Deut. vi. 8 ; xi. 18.

The *inscriptions* upon the posts of their houses, and on their gates, Deut. vi. 9.

The *fringes* on the borders of their garments ; a mark of separation, and a call to remembrance and obedience, Num. xv. 37—41.

Num. v. 15.—"An offering of memorial, bringing iniquity to remembrance."

Ps. cvii. 43.—A psalm recounting God's dealings with men, of which the application is, "Whoso is wise, and will observe these things," &c.

Ps. cxix. 15, 23, 48, 78, 97, 99, 148.—A sevenfold commendation of holy meditation and devout reflection on God's word and works. See also the Psalmist's self-reflection, v. 59.

Jer. viii. 6.—"No man repented him of his wickedness, saying, What have I done?"

The want of consideration, that ruins so many. "I never thought of it"—"I didn't mean any harm"—"I never thought it would have come to this." Oh, if poor helpless sinners would but stop and think, what misery might they escape, and what happiness might they gain !

1 Sam. xxi. 12 ; Dan. vii. 28 ; Luke i. 66 ; ii. 19, 51.

The heart is the great store-house of wisdom,—the precious hive, with its many cells of hidden treasures.

Phil. iv. 8.—"Think on these things."

The dulness of our hearts makes them too often like wet wood : meditation is that which draws them into a gentle heat,

till at last the flame begins to burn, and the heart is on fire with holy thoughts.

CONSISTENCY, THE BELIEVER'S, WITH HIS PROFESSION.*—See *Holiness—Holy Walking—Offence—Prudence.*

EXPRESSED in many ways.—See Conc. under *A good conversation*—“chaste”—“honest”—“holy”—“as becometh the gospel of Christ”—“without covetousness”—“in heaven.”

Void of offence, Acts xxiv. 16; 1 Cor. x. 32; 2 Cor. vi. 3.

Becoming, Rom. xvi. 2; Phil. i. 27; 1 Tim. ii. 10; Titus ii. 3.

Blameless and harmless, without rebuke, unblamable, Eph. i. 4; Phil. ii. 15; 1 Thess. ii. 10; 1 Tim. iii. 2, 10; v. 7; like Zacharias and Elizabeth, Luke i. 6.

Honest (estimable), Acts vi. 3; Rom. xii. 17; xiii. 13; 2 Cor. viii. 21; 1 Thess. iv. 12; Heb. xiii. 18; 1 Pet. ii. 12.

Of good behaviour, 1 Tim. iii. 2; Titus ii. 3.

Walking worthy of God—of the Lord—of our vocation—as children of light—walking circumspectly—Exod. xxiii. 13; Eph. v. 15.

Neh. v. 9.—“Ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?”

Ps. ci. 2.—“I will behave myself wisely in a perfect way.”

The *Householders' Psalm*, a mirror for those who would walk within their house, “with a perfect heart.”

1 Cor. xiii. 5.—“Charity . . . doth not behave itself unseemly.”

In a manner unbecoming a person's station, age, or circumstances.

Titus ii. 8.—“That he that is of the contrary part may be ashamed, having no evil thing to say of you.”

Cf. the cautions, 1 Tim. v. 14; Rom. xiv. 16, 21; 1 Pet. ii. 12, 15; iii. 16. See *Offence*.

James i. 27.—“To keep himself unspotted from the world.”

To walk through a polluting world without catching its pollution, like the little band of Sardian Christians, who “even in Sardis” had not defiled their garments, Rev. iii. 4.

EXAMPLES.

Jehoshaphat, 2 Chron. xvii. 3, 4.

Nehemiah, see Neh. v. 9—11, 14—18; vi. 3, 9, 11; xiii. 11, 30.

Shadrach, Meshach, and Abed-nego, Dan. iii. 16—18.

Daniel, i. 8; vi. 3, 4, 5, 10.

St. Paul.—See his constant commendation of Christian consistency in the many texts quoted above.

Few men can appeal to their own personal consistency of life with the same confidence that St. Paul could. See Acts xxiii. 1; xxiv. 16; 1 Cor. iv. 16, xi. 1; 2 Tim. iii. 10. See *Zeal*.

CONTENTMENT.*

1 Tim. vi. 6.—“Godliness with contentment is great gain.”

The apostle, observe, puts godliness *first*. Real contentment is the offspring of true godliness. “Contentment,”—literally self-sufficiency (*αὐραρκεία*), rendered “sufficiency, 2 Cor. ix. 8. Godly contentment is independent of outward circumstances. It is “the bird that sings so sweetly in the breast,” as Luther says. “A good man shall be satisfied from himself,” Prov. xiv. 14.

No worldly gain can satisfy man’s heart. Israel murmured as much when they had manna as when they had not; and rich men are as much troubled with what they possess as poor men for what they want. . . . But when piety cometh, content follows it. If you find small peace in the world, you shall have great peace in conscience. As Philip said, “Lord, show us the Father, and it sufficeth us.”—*Adams*.

1 Tim. vi. 8.—“Having food and raiment, let us be therewith content.”

“*Food and raiment,*”—a portion enough for the exile-wanderer, Gen. xxviii. 20; for the stranger, whom the Lord loves and provides for, Deut. x. 18. As God provided for Israel in the wilderness, and they never wanted bread from heaven, and their raiment waxed not old, neither did their foot swell, for forty years, Deut. viii. 4; so let our daily bread be the ground of our contentment, as provided by Him. Let us receive whatever God may send us as “food convenient,” Prov. xxx. 8 (“food of my allowance,” marg.)

Ps. xxxvii. 16.—“A little that the righteous hath.”

“*A little,* with the fear of the Lord,” Prov. xv. 16; “even a dinner of herbs where love is,” Prov. xv. 17; “a dry morsel,” Prov. xvii. 1; or “a handful with quietness,” Eccles. iv. 6; is “better” “than the riches of many wicked,” if they bring no contentment; “better than great treasure, and trouble therewith,” Prov. xv. 16; “than a house full of sacrifices (good cheer, marg.) with strife,” xvii. 1; than “both hands full with travail and vexation of spirit,” Eccles. iv. 6.

“*A little.*”—Our wants are really few and simple. “Man wants but little here, nor wants that little long.”—*Young*. “Nature is content with little, grace with less, sin with nothing.”—*Watson*.

Phil. iv. 11.—“I have learned in whatsoever state I am, therewith to be content.”

“Learned,” been instructed, initiated—a word generally supposed to contain an allusion to the secret knowledge communicated to those, who were initiated into the heathen mysteries.

Heb. xiii. 6.—“Be content with such things as ye have,” or with *present* things.

Three of the greatest helps to holy contentment are given here in ver. 5, 6. (1.) “Let your conversation be without covetousness,” because obviously there can be no greater hindrance to true contentment than the insatiable craving after something more or better. (2.) “Be content with present things,”—not always living for the future, which robs the mind of settled peace. (3.) “Let the sure and blessed promises of a faithful God, who hath said, “I will never leave thee, nor forsake thee,” be the soul’s sure anchor in the storms of life. “If God be for us, who can be against us?” Rom. viii. 31.

Gen. xxxiii. 9, 11.—“I have enough.”

So two brothers both exclaimed ; and it is a strange thing in this murmuring world to find two brothers both uttering such a sentiment ! But in the Hebrew there is a striking difference, not marked in our version. Esau said to Jacob, “I have enough,”—the Hebrew “rab” means *much*—“I have much ; but Jacob said, “I have enough,”—“kol”—*all—everything*. Esau had much, but Jacob had everything, because he had all in God, and God in all.—*Brooks*.

Prov. xiii. 15.—“The righteous eateth to the satisfying of his soul.”

Our English word *satisfaction* well expresses true contentment, from the Latin *satis* (enough), and *facio* (to make).

“So behave thyself in thy course of life as at a banquet. Take what is offered with modest thankfulness, and expect what is not yet offered with hopeful patience.”—*Quarles*.

“The nature of true content is to fill all the chinks of our desires, as the wax does the seal. Content is the poor man’s riches, and desire is the rich man’s poverty.”—*Adams*.

“I never complained of my lot,” said the Persian poet, Sadi, “but once,—when my feet were sore, and I had no money to buy shoes ; but I met a man without a foot, and I became content with my lot when I saw him.”

CONTRITION.*—See *Conviction—Repentance*.

The gracious sorrow of a penitent heart.

EXPRESSED by many different terms in Scripture,—“*Godly sorrow*,” 2 Cor. vii. 10. “*Godly*,” because God is its author—object—end. It comes from God and leads to God. It has regard to God in Christ. It works “repentance unto salvation not to be repented of ;” not like the “sorrow of the world,” which “worketh death.”

“*A broken heart and contrite spirit*,” Ps. li. 17 ; xxxiv. 18—a heart broken and melted by the Spirit’s power. Our two English words form an apt illustration, “broken” and “contrite,” like a stone taken from the quarry, broken by the hammer, and then ground to powder. The Hebrew word for broken (Ps. li. 17)

is that from which our word *shiver* is probably derived.

Mourning, 2 Cor. vii. 7, as parent birds passionately cry for the loss of their young. So Homer uses the word ὀδυρμον. In Zech. xii. 10 we find a figure stronger still. Ezek. vii. 16—mourning for iniquity, like the plaintive melancholy of doves of the valley.

Rending the heart, with true deep grief, not as the Jews used often to rend their garments with sham repentance, Joel ii. 13.

Smiting upon the breast, Luke xviii. 13; upon the thigh, Jer. xxxi. 19.

Girded with sackcloth, Ezek. vii. 18; Jonah iii. 8.

Afflicting the soul, Lev. xvi. 29.

Humbling the heart, Ps. xxxv. 13; Lam. iii. 20; 2 Kings xxii. 19.

Weeping, Jer. l. 4.

Bemoaning, Jer. xxxi. 18.

Repenting in dust and ashes, Job xlii. 6.

See also in Conc. under ashamed—blush—confounded—loathe—trembled, &c.

JEWISH ORDINANCES.

The *Passover*, Exod. xii. 28; Deut. xvi. 4. Eaten with bitter herbs and unleavened bread, “even the bread of affliction,” to mark it as a feast to be eaten with remembrance of their past history, and consciousness of the bitterness of sin. The words “in all thy coasts” (Deut. xvi. 4) are to be noted as most probably meaning, that even those who were not able to keep the feast at the place appointed, were still to have the memorials of repentance in their own houses.

The *Day of Atonement*—a day for a man “to afflict his soul,” under the penalty of being “cut off,” Lev. xvi. 29, 31; xxiii. 29.

LOATHINGS of SIN.

Ezek. vi. 9, xx. 43, xxxvi. 31.—Three times does the prophet Ezekiel prophesy Israel's loathing the thoughts of their past sins, and in each case as the result of God's mercy drawing to repentance. Sense of mercy, rather than of judgment, makes sin bitter, and leads to godly sorrow. Mercies in Zion shall do that which judgments in Babylon failed to do. David's kindness broke the heart of Saul; the Lord's look opened the fountain of Peter's tears.

EXAMPLES.

It is observable how deeply contrition—a holy humiliation and mourning for sin—have entered into the experience of most of God's saints. Take a few examples,—

Moses.—The book of Deuteronomy is a witness, of which so large a portion is occupied in recounting the history of Israel's rebellions, the writer not sparing the recital of his own sin, and its chastisement.

Job.—What a deep loathing of sin was Job brought to at last. At the beginning of his affliction, he loathed the thought of life, vii. 16; at the end, the thought of sin, xl. 4, xlii. 6.

David.—The penitential psalms show the depth of his repentance, as well as the history, 2 Sam. xii. 13, xxiv. 10.

Josiah, 2 Kings xxii. 19.

Daniel, chap. ix. 3—19.

St. Peter.—The Gospel of St. Mark, written, as is generally allowed, under the direction of St. Peter, is a testimony of no little value, to the humility and contrition of "the apostle of the circumcision." Though written about thirty years after the event, the account of St. Peter's fall is narrated with peculiar force. We read in chap. xiv. 72, "when he thought thereon he wept." The margin says, "he wept

abundantly, or he began to weep." The word means, perhaps, "When he cast all these things together,"—when he went step by step over the sad history, "he wept, and continued weeping."—*Wordsworth*. So many passages in his epistles seem written as if in mournful memory of his own weakness, 1 Pet. ii. 25; 2 Pet. ii. 1; iii. 17, &c.

St. Paul.—In the same spirit, no reader of the New Testament can fail to observe how frequently the apostle of the Gentiles referred to the history of his conversion, and of his former life.—See Acts xxii. 3—20; xxvi. 9—23; 1 Cor. xv. 9, 10; Gal. i. 13, 14; Phil. iii. 6; 1 Tim. i. 13, 16. It should be marked, too, how frequently his epistles contain exhortations to remember the time before conversion, as 1 Cor. vi. 11; xii. 2; Eph. ii. 2, 3, 11—13; v. 8; 1 Thess. i. 9; Titus iii. 3, &c.

CONVERSION.***—See *Regeneration—Salvation*.

DESCRIBED as

A turning. (Compare the several English words derived from the same root—*pervert*, *subvert*, *divert*, *revert*, &c.)

A turning from—to,—Acts iii. 26; xxvi. 18; 1 Thess. i. 9.

Sin is alienation (turning from God to another). See Jer. ii. 27; xxxii. 33; conversion is a turning back to God, Isa. lv. 7; Jer. xxiv. 7; just as the repentant prodigal returned to his father's house, Luke xv. 17—24.

A translation (transference) from being blind and abject slaves of Satan, to the kingdom of the Son of God's love, Col. i. 13 (marg.)

A restoration to a right mind, Ps. xix. 7 (marg.); see Luke xxii. 32. See *Restoration*.

A healing, Isa. vi. 10, "convert and be healed."

A resurrection and reanimation, Ezek. xxxvii. 1—10.

CONVICTION OF SIN.*—See *Contrition—Conversion—Repentance—Conscience—Temporary.*

IS SET FORTH by different figures and expressions:—
The keen *North Wind*, Cant. iv. 16.
Wakening from sleep, 1 Cor. xv. 34; Eph. v. 14.

“*Pricked in the heart*,” Acts ii. 37.

It is important to observe the contrast between the effects of St. Peter’s sermon on the day of Pentecost, when great numbers were “pricked in their hearts,” and the effect produced on two other occasions, when many were “cut to the heart” (v. 33, vii. 54.) In the former case the effect was a salutary conviction of sin, leading to immediate inquiry, “What must we do?” In the others it led only to rage against the preachers—“They took counsel to slay them;” “they gnashed on” Stephen “with their teeth.”

Smiting—As if with holy anger and penitent shame; upon the breast, like the publican, Luke xviii. 13; and the Jews, xxiii. 48; or on the thigh, like Ephraim, Jer. xxxi. 19. David’s heart smote him, 1 Sam. xxiv. 5; 2 Sam. xxiv. 10.

Digging deep, Luke vi. 48.

THE PRODIGAL SON.—The beautiful parable of the prodigal son, affords an illustration of the risings of conviction in an awakened conscience. “*When he came to himself*,” Luke xv. 17. What is sin but a state of unconscious sleep and blind infatuation? Conviction is the sleeper roused to thought and terror and concern.

THE ACTS of the APOSTLES might well be studied as a record of the different results of conviction. How strikingly it shows that conviction of sin is not conversion, as we see in the case of Felix trembling under Paul’s preaching, xxiv. 25, compared with those who heard Peter preach at Pentecost, ii. 37; with Lydia, xvi. 14; or with the Philippian jailor, xvi. 25—34.

THE WORK of the HOLY GHOST, see John xvi. 8.—“He will reprove” (marg. convince) the world.” “The word has the double meaning of convincing unto salvation, or convicting unto condemnation” (*Alford.*) If the world will not receive the Spirit’s witness, they are no less convicted and condemned; but rather more so. Observe also, it is “the *Comforter*” who reproves—the Paraclete, whose purpose is one of mercy. To resist conviction is to “resist the Holy Ghost,” Acts vii. 51.

COVETOUSNESS.**—See *Riches—Vanity—Unse^lfishness.*

(See Conc. under gain—lust—desire, &c.)

EMBLEMS and EXPRESSIONS,—

Wolves—Proverbial for their rapacity and savage nature, Ezek. xxii. 27.

Greedy dogs, that can never have enough, Isa. lvi. 11.

The horseleach (or bloodsucker), Prov. xxx. 15, with its two-forked tongue, which gorges blood, and having emptied itself, craves for more.

The four insatiable things: the grave—the barren womb—the parched land—the fire, Prov. xxx. 15, 16.

The man “*greedy of gain*,” Prov. i. 19; xv. 27; “*hasting to be rich*,” Prov. xxviii. 22; who “*enlargeth his desire as hell*” (or the grave); that is (insatiable) as death, that “cannot be satisfied,” Hab. ii. 5; who makes “*gold his hope*,” Job xxxi. 24; and turns “*aside after lucre*,” 1 Sam. viii. 3; whose eye is evil, Prov. xxviii. 22; and whose heart “walketh after his eyes,” Job xxxi. 7.

The Greek word ordinarily used for covetousness (*πλεονεξία*) means “a desire of having more than belongs to one.”—*Parkhurst.*

The covetous man’s desire is “only to have enough;”

But what is enough? The pleasure of what we have, is lost by coveting more.

Another Greek word is also used, *φιλαργυρία*, which means the love of silver or money; see 2 Tim. iii. 2, where this is marked as a prominent sign of "the last days;" see Eccles. v. 10; 1 Tim. vi. 10.

Our English word *miser* is not more nearly allied in sound than it is in sense to its derivation—misery.—(See an interesting book by Cyrus Redding, "Remarkable Misers.")

The JEWISH LAW was strikingly calculated, by many of its enactments, to counteract the spirit of covetousness, as by the regulations concerning the poor,—concerning servants,—concerning gleaning, usury, pledges,—concerning the silver and the gold of the graven images taken in war, &c.

ST. LUKE'S GOSPEL, among other peculiarities, especially sets forth the danger of covetousness.—See *Riches*.

The ACTS of the APOSTLES—a book which strikingly shows how covetousness is a sin pervading all classes. We find it in Judas, one holding the high office of an apostle, i. 18; in Ananias and Sapphira, v. 1—11; in Simon Magus, viii. 18, 19;—examples of false professors; in many members of the early Church, vi. 1; and amongst the heathen, xvi. 19, xix. 24—27, xxiv. 26.

ST. PAUL in his epistles not only includes covetousness amongst other sins, but marks it with a special emphasis—"covetousness, which is idolatry," Eph. v. 5; Col. iii. 5.

FEW SINS have brought more bitter fruit than covetousness. See Text-book for examples, as Lot—Laban—Balam—Achan—Saul—Ahab—Gehazi—Haman—Rich young ruler—Pharisees—Ananias and Sapphira, &c.

YET it is remarkable that, wide-spread as is this common sin, scarcely any of the prominent saints of Scripture are particularly charged with it, save Lot; whereas very many were pre-eminently distinguished for their disinterested and unselfish spirit.—See *Unselfishness*.

It is also noteworthy how covetousness was one of the first sins that broke out, both in Israel, after entering Canaan, and also in the early Christian Church; and how severely it was punished in both—in Achan, Joshua vii. ; and in Ananias and Sapphira, Acts v. 1—11.

The contrast of Abraham with Lot is very striking. Lot, who sought wealth, lost it, and in twenty years after his choice of Sodom lost all that he had; Abraham, who was willing to give up everything, found it. Gen. xiii. 9—17; see Prov. x. 22, xxii. 4.

CROWN.

The emblem of honour—favour—royalty—perpetuity.

Used frequently in the Book of Proverbs; applied to a virtuous wife—a wise man's riches—the righteous man's hoary head—the prudent man's knowledge—the old man's children's children.—See *Conc.*

THE BELIEVER'S crown of grace and of glory;—

A crown of *beauty*, Ezek. xvi. 12. The description of the Church's glory; applicable, also, in a general sense, to the honour put on every true believer.

A crown of *gold*, Rev. iv. 4, upon the twenty-four elders, who are spoken of as part of the redeemed, v. 8.

A crown of *righteousness*, 2 Tim. iv. 8.

A crown of *life*, James i. 12; Rev. ii. 10.

A crown of *rejoicing*, 1 Thess. ii. 19; Phil. iv. 1.

A crown of *glory*, 1 Pet. v. 4.

Contrast.—The crown of pride, Isa. xxviii. 1, “whose beauty is a fading flower ;” the “corruptible crown” of worldly fame and honour, 1 Cor. ix. 25. The believer’s “crown,” like his “inheritance,” is “incorruptible,” 1 Pet. i. 4 ; v. 4.

STEPHEN, the name of the first Christian martyr, was singularly prophetic of the “crown of martyrdom” he received. The word Stephen means a crown.

THE LORD JESUS, crowned with glory and honour,—
There were many prefigurements of Jesus crowned, —Aaron, as priest, wearing the crown upon his mitre, Exod. xxviii. 36—38 ; xxix. 6, probably designed to show that He whom Aaron typified would also be a king (see *Scott*) ; David, Ps. cxxxii. 18 ; xxi. 3 ; Solomon, Cant. iii. 11 ; Joshua, Zech. vi. 11—14. The Lord Jesus as the Head of Creation and the Head of the Church, is “crowned with glory and honour,” Ps. viii. 5 ; Heb. ii. 7, 9. It is He, most probably, who is set forth in Rev. vi. 2 as having “a crown” given unto Him, and going forth “conquering and to conquer ;” and as having on His head a golden crown, xiv. 14. Certainly He it is who shall come at last as “King of kings and Lord of Lords,” when on His head are “many crowns,” xix. 12, 16.

What a glorious change from the time of humiliation, when the soldiers platted a crown of thorns, and put it on His sacred head, John xix. 2. But this is the law of Christ’s kingdom—alike for the Head as for the members—“No cross, no crown ; no pain, no palm ; no grief, no gladness ; no thorns, no throne.” —*W. Penn.*

See Cant. v. 11, gold of gold, under *Head*.

CURSE.*—See *Wrath*. Cf. the *Imprecations of Scripture*, Ps. lv. 15 ; lxix. 22—28 ; cix. 6—19 ; 1 Cor. xvi. 22 ; 2 Tim. iv. 14, &c.

The Woes of Scripture, Isa. v. ; xxviii. 1 ; xxix. 1 ; xxx. 1 ; xxxi. 1 ; xxxiii. 1 ; Hab. ii. ; Matt. xxiii. ; Luke vi. 24—26.

Gen. iii. 14—19.—The first curse pronounced when our first parents fell.—See below.

Deut. xi. 29 ; xxvii. 13.—The curses pronounced from Mount Ebal. It is observed by some that, under the law, the curses were first pronounced, and afterward the blessings ; whilst, when Christ came, His teaching began with blessing, Matt. v., and ended with pronouncing woes, Matt. xxiii.

Yet even on Mount Ebal Joshua was told to build an altar, and offer burnt offerings and peace offerings, Joshua viii. 33.

Numb. v. 11—31.—“The bitter water that causeth the curse.”

Isa. xliii. 28.—“I have given Jacob to the curse.” *Jacob*—God’s own long-favoured people—once so blessed !

Mark xi. 12—14, 20, 21.—The fig tree cursed ; no doubt representing the curse upon the Jewish nation,—one of the only two miracles of destruction our Lord is recorded to have wrought. Obs. how speedy was the curse in taking effect, and how complete, ver. 20—“In the (next) *morning* . . . they saw the fig tree dried up *from the roots*.”

Zech. v. 2, 3.—The “flying roll” . . . “the curse that goeth forth over the face of the whole earth,” &c.

Difficult as it may be to fix the exact interpretation of the symbol, three things seem clearly hinted at,—(1.) From its large size, it points out the vast extent of the many curses pronounced by God against sin and sinners ; (2.) its “flying” may intimate that the Divine curse is continually hovering over the head of the impenitent, and may any moment fall upon them, John iii. 36 ; (3.) that the curse of God is sure to find out every sinner, though a man may “hold himself guiltless” (see marg.), and

will "enter into the house," and destroy all the comfort and credit and reliance of the transgressor.

Gen. iii. 14 ; Isa. lxxv. 25.—The serpent first and longest cursed.

Gen. iii. 15.—We cannot fail, in thinking of the curse, to observe how, even from the first, Divine mercy was mingled with judgment. When man fell, the curse was forthwith pronounced ; but it was not pronounced first upon Adam or the woman, but upon the serpent ; and with the pronouncing of the first curse was mingled the announcement of the first promise.

Gal. iii. 13.—We cannot but observe how complete is the redemption brought in by Christ. In every point, it has been said, He met the curse. One part of the curse was death. The Redeemer died ; and when, in after times, one particular kind of death was especially pronounced accursed, He died that death. The serpent was, at the first, pre-eminently cursed. He made the uplifted serpent the emblem of His own sacrifice, John iii. 14, 15. Thorns were another effect of the curse. He wore a crown of thorns, He sweat the bloody sweat. In all and every point He met the curse, and took it in our stead upon Himself.

DARKNESS, MORAL AND SPIRITUAL.** — See *Blindness*.

FIGURES AND ILLUSTRATIONS.

The darkness of *chaos*, Gen. i. 2.

The darkness of *night*, Gen. i. 5 ; Ps. civ. 20 ; Prov. vii. 9 ; 1 Thess. v. 4—8 ; Rev. viii. 12.

The darkness of the *prison-house*, Isa. xlix. 9.

The *vail* spread over all nations, Isa. xxv. 7.

Abraham's vision—"an horror of great darkness," Gen. xv. 12—17.

Egyptian darkness, Exod. x. 22, 23.

At the *giving of the law*, Deut. iv. 11 ; v. 22.

At the *Crucifixion*, Matt. xxvii. 45 ; Luke xxiii. 44.

The darkening of the third part of the sun, and moon, and stars, *at the sounding of the fourth angel*, Rev. viii. 12. See also ix. 2.

DARKNESS is one of the many *abstract* terms used to express the evil and effects of sin. Sin is not only dark, but darkness ; not an enemy, but enmity. The expression, too, is intensified by the strongest epithets : “ gross darkness ”—“ thick darkness ”—“ blackness of darkness.” So we read of the actings of sin as “ ways of darkness ”—“ works of darkness ” “ deeds of darkness,” &c.

DARKNESS lies in the sinner’s heart, Rom. i. 21 ; and understanding, Eph. iv. 18. It is the element in which they live. So we read that they “ walk ” in darkness ; they “ sit ; ” they “ abide ; ” they “ grope ; ” they “ stumble on the dark mountains.” No wonder, when we read that they “ prefer darkness to light ; ” they “ hate ; ” “ they rebel against the light ; ” “ there is no light in them ; ” and their punishment shall be analogous to their life ”—“ driven into darkness ; ” “ cast into outer darkness ” (three times referred to by St. Matthew, chap. viii. 12 ; xxii. 13 ; xxv. 20), where “ the light of the wicked shall be put out, and the spark of his fire shall not shine,” Job xviii. 5, 6, 18.

SATAN’S CONNEXION with darkness. Christ’s kingdom is a kingdom of light. Satan’s kingdom is that of darkness, Eph. vi. 12 ; Rev. xvi. 10 ; Jude 6.

DEATH.***—See *Bereavement*—*Providence* (narrow escapes from death)—*Rashness* (disregard of life).

EMBLEMS AND EXPRESSIONS.

The king of terrors, Job xviii. 14.

Sleep, Deut. xxxi. 16 ; Dan. xii. 2 ; John xi. 11,

&c. ; used chiefly of believers, even of the blessed calm of martyred Stephen's death, Acts vii. 60.

Putting off the tabernacle of the body, 2 Cor. v. 1 ; 2 Pet. i. 14.

Cut down, like the grass or fragrant flower, Ps. xc. 5, 6 ; Job xiv. 2.

Cut off, like the weaver's thread, Isa. xxxviii. 12 ; or the tops of the ears of corn, Job xxiv. 24.

Fleeing as a shadow, Job xiv. 1.

Carried away as by a devastating flood, Ps. xc. 5.

The consuming of snow waters by the drought and heat, Job xxiv. 19.

Water spilt upon the ground, that cannot be recalled, 2 Sam. xiv. 14.

In some Eastern lands, in ancient times, instead of throwing dust into the grave at the burial of the dead, as we do, they poured water into it, as a token of man's frailty.

Departing, Phil. i. 23 ; literally, like a vessel unmoored, and leaving the harbour. (Homer applies the word to the unloosing a ship's cables,) 2 Tim. iv. 6 ; Gen. xxxv. 18.

The river Jordan—the entrance to the land of rest.

Sowing, like seed, in the earth, 1 Cor. xv. 42—45.

Resting, as in a tranquil bed, Isa. lvii. 2.

Returning to man's native dust, Gen. iii. 19 ; Ps. civ. 29 ; Eccles. xii. 7.

Going the way whence there is no return, Job xvi. 22.

A war, from which there is no discharge, Eccles. viii. 8.

MANY FIGURES of disease and terror, of sin and sorrow, are associated with death. We read of "the *first-born* of death," Job xviii. 13 (the most fatal disease) ; the *gates* of death, Ps. cvii. 18 ; the *shadow*, Job xiii. 5 ; x. 21 ; the *bitterness*, 1 Sam. xv. 32 ; the *sting*, 1 Cor. xv. 55, 56 ; the *reign* of death, Rom v. 14.

The *Hebrew word* for the grave, *Sheol*, is derived from the verb, meaning, to ask ; because the demands of the grave are insatiable.

The Greek word *Hades*, means unseen, unknown.

It is observable how many *soft and gentle* terms are used of death :—*sleeping—sowing—gathered—resting—laid* (Heb. added) unto his fathers.

Rom. v. 12.—“Death passed upon all men, for that all have sinned.”

How true. Where is death not found ? “Where is the dust that hath not been alive ?” In the palace, Jer. ix. 21 ; and the prison, Matt. xiv. 10 ; amidst the rich man’s luxury and the beggar’s poverty, Luke xvi. 22 ; peacefully in the ruler’s house, Matt. ix. 18 ; and terribly on the cross of shame, John xix. 32. Where does death not creep in ? At the gate of the city called Nain (which means beautiful), Jesus met death, Luke vii. 11, 12. “In the garden (the place set apart for pleasure) there was a new sepulchre,” John xix. 41.

Gen. iv. 8.—Death was denounced as a curse, but the first person it lighted on was a saint.

Gen. xxiii. 16—20.—The first land that Abraham bought for a possession in Canaan was a burying-place.

Gen. v.—“And he died.” The common epitaph from the first ; even Methusaleh, who lived the longest, not exempt.

Gen. xxxv.—Three deaths recorded in one chapter—a father—mother—nurse.

Num. xxvii. 3.—“Our father . . . died in his own sin.”

1 Sam. xx. 3.—“Truly . . . there is but a step between me and death.”

But the believer may add, that step is in a Father’s hands ; and it is a glorious step, from a world of trouble to the realms of sinless and everlasting rest.

2 Chron. xvi. 14.—Asa’s perfumed tomb.

Isa. xxii. 16.—Shebna’s prepared and costly sepulchre.

Isa. xiv. 18.—Royal mausoleums.

Gen. xxvii. 1, 2.

How little men know the time of their death. Isaac thought he was about to die, and he lived forty-three years after. So Esau lived ninety years after his peevish speech, Gen. xxv. 32; Jacob eighteen years after his gloomy foreboding, Gen. xlii. 38. St. Paul could write, "I die daily," 1 Cor. xv. 31; and yet, through the midst of his many narrow escapes, he was preserved even seven or eight years, after he "despaired even of life," 2 Cor. i. 8.

IT IS NOTEWORTHY that in the three cases where the exact length of life was revealed, no practical good seems to have followed.

Hezekiah was promised fifteen years of longer life, Isa. xxxviii. 5. Yet the very next chapter (written probably soon after) contains the record of his pride.

Hananiah was forewarned that he should die the same year, Jer. xxviii. 16. But no record is added of his repenting and preparing for death.

The rich fool was allowed only a few hours, Luke xii. 20. Yet there is no reason to think there was any softening result produced.

Heb. ix. 27, "It is appointed unto men once to die."

It was told Anaxagoras the Athenians had condemned him to die. He only replied, "And Nature them."

Num. xxxi. 2, "Every man is immortal, till his work is done."

Luke vii. 11—16.

Death is the destroyer of happiness; Jesus is the destroyer of death.

Ps. xxxvii. 37 (cf. v. 38); Isa. lvii. 2.

Peace in death—in the prospect and the passage. It is interesting to observe how many saints are spoken of as preparing for death, and how many peaceful deaths are recorded in Scripture: Abraham, Isaac, Jacob, Moses, Aaron, Joshua, David, Hezekiah, Simeon, Paul, Peter, and even the martyr Stephen, "who fell asleep."

1 Thess. iv. 14, "Them that sleep in Jesus."

Two precious thoughts are here of God's departing saints. (1.) They *sleep*, as Isaiah says, lvii. 2, "resting in their beds"—a blessed chamber "which the Lord shuts with the key of peace, and will open with the key of resurrection" (*Adams*). The Greek has been beautifully translated, "Them that are hushed to sleep." (2.) They "*sleep in Jesus*"—as safe in Him in death as they were safe in life—a precious treasure, which He will never fail to keep.

1 Cor. xv. 57, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

The Christian's triumphant victory over the oppressor through Christ. Like Israel passing dryshod through Jordan, because the ark stood in the midst, till the last man had passed safely over.

2 Cor. v. 4, "Mortality . . . swallowed up of life." Swallowed up as by a whirlpool—a maelstrom. (See *Barnes*.)

2 Tim. i. 10, "Abolished," or deposed.

Rev. ii. 10.

The blessed contrast, "Faithful unto death,"—probably referring to a martyr's death—sharp but short; and then—the never-fading "crown of life."

DECEIT.—See *Hypocrisy—Treachery*. See Conc. under crafty—cunning—subtlety—feigned—fraud—pretence—show.

FIGURES.

Serpent, Gen. iii. 1; Matt. xxiii. 33; 2 Cor. xi. 3.

Fox, Luke xiii. 32.

Summer Brooks, Job vi. 15.

Uncertain Bow, Hos. vii. 16.

DECEITFUL THINGS. The heart of man, Jer. xvii. 9. The tongue, Ps. l. 19; Isa. xxx. 10. The winking eye, and speaking foot, and teaching fingers, Prov. vi. 13. "The kisses of an enemy," Prov. xxvii. 6. See Conc. for "bread of deceit"—"balance of deceit"—"bag of deceitful weights"—"feigned words"—"speaking fair," Prov. xxvi. 25, &c.

DEDICATION, CONSECRATION.—See *Service of God*. See Conc. under hallowed—set apart—devoted—offered—presented, &c.

The word “*Enoch*” means dedicated; and it is singular to observe how early the name was given, both in Cain’s line, and in the line of Seth, Gen. iv. 17; v. 48—24. *Lemuel*, Prov. xxxi. 1, means also devoted to God. The word *saints* has properly the same signification—sanctified, set apart for sacred purposes.

To *consecrate*. The marginal translation of the Hebrew word is generally, to “*fill the hand.*” See Exod. xxviii. 41; xxxii. 29; 1 Chron. xxix. 5.

To “*yield to God*”—in the Hebrew is to *give the hand*. See 2 Chron. xxx. 8 (marg.)

UNDER THE LAW. There were very numerous examples and illustrations of dedication and consecration of persons and things.

The several *sacrifices and offerings*, especially the burnt-offering, which was to be wholly consumed, and which represents the entire dedication of the offerer to God.

The *first-born of men*, Exod. xiii. 2—12; (after xii., Israel’s redemption); xxii. 29.

The *firstling of cattle*, Exod. xiii. 12; xxii. 30.

The *first ripe fruits and corn*,—the first produce of oil, and wine, and fleece, Exod. xxii. 29; Num. xviii. 12. The fruit of trees in the fourth year, Lev. xix. 24.

A *sheaf* was presented at harvest time as a wave offering, Lev. xxiii. 10—14; two wave loaves at Pentecost, Lev. xxiii. 17; dough, as a heave offering, Num. xv. 20. These were to be brought to God’s house, Exod. xxii. 29; xxiii. 19; with confession and thanksgiving, Deut. xxvi. 3—10.

Nazarites, dedication of, Num. vi. 1—8.

Vows—Tithe, &c.

THE HOUSE OF THE LORD.

It is striking how largely the house of the Lord was enriched by dedicated things.

The *tabernacle* was richly adorned from the spoils of Egypt; the gold and silver, and fine linen, and various things required. The Lord so ordered it, not only as intimating favour to the Gentiles, but as representing the use which God often makes of the abilities and substance of strangers, in supporting and promoting true religion.—*Scott* on Exod. xxv. 1—7.

The *laver of brass* was made of the looking-glasses of the women, Exod. xxxviii. 8.

The *Temple of Solomon* was raised largely by the dedicated things David gathered, 2 Sam. viii. 7, 8, 11; 1 Kings vii. 51; 1 Chron. xviii. 7—11.

Large offerings were often voluntarily made, which were devoted to holy purposes. See the offerings of the officers and captains, after the victory over Midian, Num. xxxi. 48—54, amounting to about £37,856; and the treasures of dedicated things, set apart to maintain the house of the Lord, from the days of Samuel, by Samuel, Saul, Abner, Joab, &c., 1 Chron. xxvi. 26—28; and the superabundant treasures of dedicated gifts in Hezekiah's time, 2 Chron. xxxi. 5—12.

THE WALL OF JERUSALEM.—The rebuilding of, was a noble example of difficult work done in a pious spirit,—first “sanctified,” Neh. iii. 1; then “dedicated,” xii. 17.

GIVEN TO THE LORD.—What large views St. Paul had of the entire consecration of the believer to God! See 1 Cor. vi. 19, 20; Rom. xii. 1; see also Phil. ii. 17, where he speaks of himself as willing to be “offered,” “poured forth” (marg.), like the libations

or drink offerings of ancient sacrifices, with cheerful surrender and sanctified joy.

Cf. the beautiful expression in the post communion service of the Church of England—"And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee."

THE CONSTRAINING MOTIVE, 2 Cor. v. 14.

THE RIGHTFUL ORDER.—First the person, then the gift; the heart, and then the offering; see 2 Cor. viii. 5; Luke xi. 41;¹ Heb. xi. 4.

THE ACCEPTANCE of offerers and offering.—See *Acceptance*; 2 Cor. viii. 12; Num. xviii. 26, 27; Gen. iv. 4; Ezek. xx. 41.

DEFILEMENT OF SIN—UNCLEANNES.

ILLUSTRATIONS.

Dogs—generally wild in the East, prowling about the streets, savage, and feeding on garbage, Ps. lix. 6; Matt. vii. 6; 2 Pet. ii. 22.

Swine—delighting in filthiness and dirt, 2 Pet. ii. 22.

A cage of unclean birds, Jer. v. 27; Rev. xviii. 2.

Defiled garments, Isa. lxiv. 6; Rev. iii. 4; Jude 23; like Joshua's, Zech. iii. 3.

Spots and blemishes—spots "that God hates and man hides," 2 Pet. ii. 13.

Sepulchres—"full of dead men's bones, and of all uncleanness," Matt. xxiii. 27.

Under the MOSAIC RITUAL, the defiling character of sin was brought out very prominently, as in

The leprosy—the special type of sin, Lev. xiii. xiv.;

¹ "The simplest meaning of this sentence appears to be—Give first the offering of the inward. Give your heart, your affections, and your will to God. . . . Give yourselves first to the Lord, and then He will be pleased with your gift."—*Ryle*.

the melancholy picture of corruption, loathsomeness, and decay; affecting persons, garments, houses; beginning insidiously, and spreading with a relentless progress, until complete destruction left nothing more to do; and besides incurable.

The rites enjoined in the case of the leper all denoted, in the most humbling manner, the mournful effects of sin; see Lev. xiii. 45, 46; the rent clothes, bare head, covered lip, and the leper's pitiable cry, if any one came near, "Unclean, unclean," and the separation from society, without the camp. Some of these signs are the same as those appointed in mourning for the dead.

Regulations about social life.—Child-bearing, Lev. xii. 2—8; food, Lev. xi.; disease, Lev. xv.; contact with uncleanness, Lev. v. 2, 3; xi. 24, 25; xxii. 5, 6.

Regulations about death.—Touching a dead body, or carcase of a beast, or a grave, Num. xix. 11—22; Lev. xvii. 15, 16; v. 2—13; even entering the tent where the dead lay, Num. xix. 14; the priests mourning for the dead, Lev. xxi. 1—3.

Regulations about sacred duties.—Even taking part in these, in some cases, made men liable to ceremonial uncleanness. Burning the sin offering, *e.g.*, on the day of atonement, Lev. xvi. 28; leading the scape-goat into the wilderness, Lev. xvi. 26, &c.

THE RED HEIFER was a striking illustration of the imputation of defilement, Num. xix. 1—10. (1.) The heifer itself, as bearing the uncleanness of the people, was to be carried without the camp. (2.) Eleazar was to offer it, not Aaron, that the high priest might not be defiled. (3.) Eleazar, the priest, the man who burnt the heifer, and even the clean man that gathered the ashes, were all rendered ceremonially unclean by the performance of these duties.

EVEN THE SANCTUARY itself might be defiled, Lev. xx. 3; Ezek. v. 11; 2 Chron. xxxvi. 14; Exod. xx. 25; Ps. xxiv. 7; lxxix. 1.

THE MORAL LEPROSY.—It would be difficult to describe to the full the awful extent of the spreading taint of sin. Trace in Conc. under the head of *defiled*, and see how “sin” is inscribed on men’s mind and conscience—body—hands—feet—flesh—garments—house—land, &c. ; under filthy—“filthiness of the flesh and spirit”—“filthy communications”—“filthy lucre” (five times)—“all filthiness and superfluity of naughtiness”—“even our righteousnesses are as filthy rags,” and man is “abominable and filthy”—“altogether filthy.”

Zech. iii.—The high priest Zechariah represented Israel appearing before the Lord—first, clothed with filthy garments ; then clothed with change of raiment, adorned and crowned with personal and official dignity.

Haggai ii. 11—13.

How much more easily is uncleanness communicated than purity ! One drop of ink will stain a glass of water, but one drop of water cannot purify a glassful of ink,

Isa. lii. 11.—“Touch no unclean thing.”

One of the great lessons God would teach His Church. It was the charge given to Israel on their entering Canaan—“Defile not yourselves,” see Conc. ; on their leaving Babylon, Isa. lii. 11 ; applied to the Church of Christ in her separation from the world, 2 Cor. vi. 14.

Isa. xxxv. 8 ; lii. 1 ; Ezek. xlv. 9 ; Zech. xiv. 21 ; Rev. xxi. 27.

The entire absence of all defilement in the Church’s future glory.

DENIALS GOD’S, OF HIS PEOPLE’S WISHES.**

God seldom denies His people’s requests, but He gives them some better thing, or shows some token of His love in the refusal.

Israel besought Moses to pray for the removal of

the fiery serpents. The Lord did not remove the serpents, but gave them an effectual remedy for their bite, Num. xxi. 7—9.

Moses.—His earnest request to enter the promised land was rejected, but God favoured him with a miraculous view of Canaan before he died, and called him gently to Himself in peace and honour, Deut. iii. 23—27 ; xxxiv. 1—7.

David very naturally prayed that his child might live. The Lord refused the request, but gave him another child, honourably born and rarely endowed, and “the Lord loved him,” 2 Sam. xii. 16—25.

His desire to build the house of the Lord was also denied, but he was allowed to gather the materials for the work, 1 Chron. xxviii., xxix.

The *Healed Demoniac* wished to be with Christ. The Lord was pleased rather to send him forth as a missionary to his own home and country ; and not improbably, the kinder reception our Lord met with when He came into those parts again, was greatly the result of this man’s testimony, Mark v. 19, 20 ; vii. 31—37 ; Matt. xv. 29—31.

St. Paul.—What a singular link in the chain of God’s providence is the narrative in Acts xvi. 6—34. The apostle’s desire to go into Bithynia was thwarted without any reason apparently being given ; but the result proved the opening of the gospel to Philippi, and the founding of the first Christian Church in Europe !

So, similarly, the apostle’s thrice repeated prayer for the removal of the “thorn in the flesh,” was answered by the assurance of strength to endure the trial, 2 Cor. xii. 9. How many have cause to bless God for thwarted wishes !

The LORD JESUS Himself prayed that His bitter cup of suffering might be taken away, and “He was

heard" (Heb. v. 7); but in being strengthened to bear the conflict, Luke xxii. 42, 43.

DESPONDENCY—FOREBODINGS.*—See *Fear*—*Murmuring*—*Extremities*—*Unbelief*.

EXPRESSED in various ways.

Discouraged, Num. xxi. 4; xxxii. 9; Deut. i. 21.

Faint, Ps. xxvii. 13; Prov. xxiv. 10; Deut. xx. 3.

Heaviness, Prov. xii. 25; Ps. xxxviii. 4; Isa. lxi. 3.

Cast down—perplexed—2 Cor. iv. 8, 9; Ps. xlii. 11.

"*No hope*," Job vii. 15; Isa. lvii. 10.

Despairing, Jer. ii. 25 (marg.); xviii. 12; Ezek. xxxvii. 11; 2 Cor. i. 8.

See the Book of JOB as a wonderful record of the afflicted patriarch's desponding thoughts, especially the earlier chapters.

See the Book of PSALMS as an exemplification of the mingling of fear and hope, so natural to the chequered experiences of God's children, Ps. xlii., lxxiii., lxxvii., &c.

See the Book of ISAIAH—Israel challenged for her fears, chap. xl. 27; xlix. 14; lvi. 3.

See the Book of JEREMIAH, viii. 18; xv. 18; xlv. 3; Lam. iii. 8, 17, 18; v. 20.

We cannot wonder that God's saints are often filled with gloomy and foreboding thoughts. But there are two things we learn from Scripture history: (1.) How frequently they have been troubled with despondency, when the Lord had either just given them some manifestation of His power, or was about to bestow some blessing. (2.) How frequently they were filled with forebodings of ills that never came.

EXAMPLES.

Jacob, Gen. xxxii. 7, 8; xxxvii. 33—35; xlii. 36—38.

Distressed in thinking Esau was coming against him, and that Joseph was "without doubt rent in pieces." He little knew how the undercurrents of God's providence were working out a happier issue !

Moses, Exod. iv. 1 ; v. 22, 23 ; Num. xi. 10—15.

David, 1 Sam. xxvii. 1.

Only five years after his great victory over Goliath, and after his repeated escapes from Saul, how sad to find him at last fainting through fear, and thinking the best thing he could do was to seek refuge in the court of the Philistines ! How much better was it at another time, when in the midst of great distress, "David encouraged himself in the Lord his God," 1 Sam. xxx. 6.

See David's record of his own history in the Psalms. What he said "in haste," Ps. xxxi. 22 ; cxvi. 11 ; and what he felt in calmer mood, xxvii. 13 ; xlii. 5, 11 ; xliii. 5, &c.

Elijah, 1 Kings xix. 1—18.

Flying from fear, and wishing for death ; saying with gloom, "I only am left, and they seek my life," so closely upon his heroic boldness on Mount Carmel. Great victories are not unfrequently followed by great depression.

Hezekiah, Isa. xxxviii. 9—20.

Jeremiah, xx. 7—9.

The disciples after Christ's death.

Almost all seem to have lost hope. See Luke xxiv. 21, the two journeying to Emmaus, and many others, Mark xvi. 10.

DIFFICULTIES—DISCOURAGEMENTS.*—See *Despondency—Faith, Trial of—Extremities—Offences—Warfare.*

EMBLEMS.

Great mountains, Zech. iv. 7 ; Matt. xvii. 20 ; 1 Cor. xiii. 2.

A lion in the way, Prov. xxii. 13 ; xxvi. 13.

A thorn hedge, Prov. xv. 19.

Thorns and briers, Ezek. ii. 6.

Gates of brass, Ps. cvii. 16 ; Isa. xlv. 2.

Rough roads (implied in Deut. xxxiii. 26) ; Ps. xviii. 33 ; Eph. vi. 15.

Eccles. xi. 4.—“He that observeth the wind shall not sow,” &c.

2 Tim. iii. 1.—“In the last days perilous (*χαλεποι difficult*) times shall come.”

THE HISTORY OF ISRAEL at different times may furnish a good illustration of the difficulties that attend the Christian warfare. On leaving Egypt, what could apparently seem more embarrassing than their position? and before entering the promised land, when the difficulty of conquest was enhanced by their unbelieving fears, and the report of the spies? See Num. xiii. 26—33. So in later times, as in the days of Hezekiah, Isa. xxxvi. 37 ; of Asa, 2 Chron. xiv. 9—15 ; of Jehoshaphat, 2 Chron. xx. 1—30, and others.

THE HISTORY of many eminent *saints* similarly shows that it is “no strange thing” to be dismayed by real or imagined difficulty. How many have shrunk back at first when called to undertake some important mission, like Moses—Gideon—Elijah—Jeremiah—Ezekiel?

AFRAID OF SHADOWS. Our greatest fears often arise from imagined difficulties ; which, when we go forward in the strength of the Lord, prove to be only shadows ! It is to be noted, that the Anakims—the great giants—at the thought of whom Israel trembled, gave them really little opposition when they entered Canaan !

HOW TO MEET DIFFICULTIES.

Take two examples—

Num. xiii. 26—33 ; xiv. 1—10.—Copy the noble spirit of Caleb and Joshua, when the other spies would have disheartened the people. See especially xiii. 30 ; xiv. 8, 9.

Nehemiah iii., iv., xii. 27.—The building of the wall of Jerusalem amidst the greatest opposition.—See *Dedication*.

FEAR NOT. See in Conc. the precious “Fear nots” of Scripture. They are generally found as the preparation and antidote for apprehended difficulty, or felt discouragement.

1 Cor. xvi. 8, 9.—“And there are many adversaries.”

Difficulties dishearten the weak and timid. They bring out the spirit of the brave. Difficulties make the man.

QUESTIONS.

Zech. iv. 7.—“Who art thou, O great mountain?”

Gen. xviii. 14; Jer. xxxii. 17.—“Is anything too hard for the Lord?”

Num. xi. 23.—“Is the Lord’s hand waxed short?”
Isa. l. 2.

Luke i. 34.—How shall this be?

ANSWER.

Luke i. 37.—“With God nothing shall be impossible.”

Isa. lix. 1.—“Behold, the Lord’s hand is not shortened, that it cannot save,” &c.

DOCILITY.—See *Hearing*. See Conc. under teach—learn—show—reveal—understanding—know, &c.

The open eye, Ps. cxix. 18, “Open thou mine eyes,” (marg. “*reveal*,” take away the veil.)

The open ear, Ps. xl. 6; Job xxxiii. 16; Isa. l. 4, 5.

The open heart, Eph. i. 18, “the eyes of your *heart* (as many ancient versions read) being enlightened;” Acts xvi. 14.

Ps. xxv.—The response of a *teachable spirit*. The Lord is ready to teach, see ver. 8, 9, 12, 14; therefore the meek pray to be taught, ver. 4, 5.

Ps. cxix.—Full of the spirit of docility. Nine times does the prayer occur, “Teach me;” five times, “Give me understanding;” twice, “that I may learn;” once, “Make me to understand,” and “open thou mine eyes.”

The *Proverbs* breathe throughout, the commendation of docility—“Buy instruction,” xxiii. 23; “receive instruction,” i. 3; “hear wisdom,” iv. 1; “apply thine heart unto instruction,” xxiii. 12.

John vii. 17.—“If any man will do (is desirous to do) his will, he shall know.” “One must love,” says Pascal, “in order to understand.”

Deut. xvii. 18, 19.—By the Divine ordinance, even kings were to take pains personally to write out the law of the Lord, that they might read and learn and obey it for themselves.

2 Pet. iii. 16.—“The unlearned (Greek, unteachable) wrest (the word means literally distort, as by a wrench) the Holy Scriptures.”

DOUBLEMINDEDNESS — ALLIANCE WITH EVIL.—See *Hypocrisy*—*Lukewarmness*—*Expediency*.

Is LIKE a man with a *double heart*, Ps. xii. 2 (“a heart and a heart,” marg.—with truth on the surface and deception underneath); 1 Chron. xii. 33 compared with ver. 38, men “of double heart” contrasted with “perfect” and “one” (united) heart. “Ungodly professors,” says Cocceius, “have two hearts, two lords, two ways, two ends.” But of the godly man it is said, “his heart is fixed,” Ps. cxii. 1; yea, David says it twice, “My heart is fixed, O God, my heart is fixed,” Ps. lvii. 7; see Hosea x. 2.

Is LIKE “a *cake not turned*”—half baked, half dough, Hosea vii. 8; as Israel mixed idolatry with the worship of God.

Is LIKE a *speckled bird*, Jer. xii. 9.

IS LIKE a *kingdom, city, or house divided against itself*, that cannot stand, Matt. xii. 25.

VIEWED HISTORICALLY, it is easy to multiply instances of the joining of evil with good, and the results which necessarily follow.

"*The mixed multitude*" that went up with Israel out of Egypt, Exod. xii. 38, were the means of leading Israel into lust and sin, Num. xi. 4; see the same evil in Nehemiah's time, Neh. xiii. 3.

The mingled people, Jer. l. 37; Ezek. xxx. 5.

The Samaritans, who "feared the Lord, and served their own gods," 2 Kings xvii. 33, 34.

The Jews in their worship, joining the Mosaic ritual with idolatry, 1 Kings xi. 33; intermarrying with the Gentiles, though expressly forbidden, Deut. vii. 27 (cf. Samson, Judges xiv. 3; Solomon, 1 Kings xi. 1; the people of Israel, the priests and the Levites, Ezra ix. 1, 2; Jews marrying wives of Ashdod, Neh. xiii. 23, 24); swearing by the Lord and by Malchom, Zeph. i. 5. The common sin of Israel, especially in their earlier history, was not that they wished to renounce the worship of the one true God, but that they were ready to add and join with this the worship of Baal, and the many false gods of the nations that were round about them; see 1 Kings iii. 3; xv. 14; 2 Kings iii. 2, 3; x. 16—31; xii. 3; xiv. 3, 4. Of this we have a good illustration in Micah's "house of gods," Judges xvii. 5. "It would seem that Micah wished to gain the favour of heaven, by combining various kinds of worship. He had the ephod to represent the worship of the tabernacle of the Lord; the teraphim, to represent the objects of Syrian worship; the graven image and molten image, to represent the objects of Canaanitish worship. All these were united in a kind of pantheon, in the fancied hope that, by conciliating all, he might not miss,

somehow, at least, to gain the favour of heaven.”—*Bishop Wordsworth.*

ILLUSTRATIVE TEXTS.

Lev. xix. 19. (Cf. Luke v. 36—39.)

“The original prohibition of mingling divers things may not inaptly be regarded, as implying a command of ‘simplicity and godly sincerity’ in all things. It may fairly be accommodated to the case of those who endeavour to reconcile the service of God and mammon, or the pleasures of the world with those of religion; to unite works and grace in the matter of justification, and to many other heterogeneous and unnatural commixtures.”—*Scott.*

1 Kings xviii. 21.—“How long halt ye between two opinions?”

The idea is taken from a bird hopping recklessly about from bough to bough, not knowing on which to settle, *Dr. A. Clarke*; or, according to others, from the unequal walk of a lame person, —*Scott.*

Ps. cxix. 113.—“I hate vain thoughts.”

The word “vain” is not in the original, and the meaning might be expressed, “I hate *other* thoughts—thoughts which are at variance with the one law I follow.”

Prov. xxviii. 18.—“He that is perverse in his ways shall fall at once.”

The Hebrew word for “ways,” is in the dual form, and means, properly, *in two ways*. “He that endeavours to preserve himself by fraud and deceit, though he can wind and turn, and hath several shifts he thinks to save himself by, yet in one or other of them he shall perish.”—*Bishop Patrick.*

Jer. iii. 10.—“And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord.”

Like Jehu, who “took no heed to walk in the law of the Lord his God with all his heart, for (he, too, was treacherous) he departed not from the sins of Jeroboam, who made Israel to sin,” 2 Kings x. 31; or, like Amaziah, “who did that which was right in the sight of the Lord, but not with a perfect heart,” 2 Chron. xxv. 2.

Matt. vi. 24.—“No man can serve two masters.”

True, a servant may follow two masters, while they walk together, and strangers cannot judge which of the two he is engaged to serve ; but if their roads part, it is then seen to which of the two he belongs.

1 Cor. vii. 35.—“Without distraction.”

Without being *drawn in different ways*. The meaning of the Greek word (*ἀπερισπάστος*) is exactly rendered by our English word, “distraction.”

James i. 8 ; iv. 8.—“Double minded.”

The cause and mark of instability and hypocrisy.

DOUBT.*—See *Unbelief*.

Matt. xiv. 31.—“Wherefore didst thou doubt ?”

ἕδιστασας—“a figurative word, taken either from a person standing where two ways meet, not knowing which to choose ; or from the tremulous motion of a balance when the weights on each side are nearly equal.”—(*Parkhurst*.) The same word occurs Matt. xxviii. 17.

Acts x. 20 ; Rom. iv. 20 ; James i. 6.

Three texts, where the same Greek word is rendered by three different English words :—doubting—staggering—wavering.

Luke xii. 29.—“Be not of doubtful mind.”

Or, as in the margin, “Live not in careful suspense.” *μετεωπέξεσθε*—a figure derived from “floating in the air.”—(*Robinson*.) Or, as others take it, from a ship tossed in a storm upon the rising and falling waves, in continued unrest and perturbation.

DULNESS SPIRITUAL.—See *Blindness*.

“*Dull of hearing*,” Heb. v. 11 ; Matt. xiii. 15.

Foolish (dull of apprehension) “*and slow of heart*,” Luke xxiv. 25.

Even under CHRIST’S TEACHING, it is marvellous to trace the slowness of apprehension, so constantly referred to in the Gospels !

Among *the men of His time* generally, it is amazing how little His miracles and teaching seem to have been understood, Matt. xiii. 54—58; John xii. 37—40.

Amongst *His own disciples*, Mark vi. 52, vii. 18, viii. 17—21; Luke ii. 50 (His own parents), ix. 45, xviii. 34; John x. 6.

They so frequently took the literal sense of His words, instead of the figurative, Matt. xvi. 6—11; Luke xxii. 36—38; John ii. 19—22; iii. 3, 4; iv. 31—33; vi. 34, 52; xi. 11—13; xiv. 4, 5. They fell into the same fault again, after having had the truth clearly put before them once, see Luke ix. 46, and xxii. 24.

They clung so pertinaciously to the expectation of Christ's introducing a temporal kingdom, Matt. xx. 20, 21; John vi. 15.

They preferred so few requests for directly spiritual blessings (Luke xvii. 5 is almost the only instance); whilst they would at times have stayed Christ's hand of mercy, Matt. xv. 23; Luke ix. 54; frustrated Christ's work of suffering, Matt. xvi. 22; or limited Christ's ministry of benevolence, Luke ix. 49, 50.

Isa. i. 3; Jer. viii. 7, &c.—The natural instinct of the *lower animals* is often adduced as a humiliating reproof to human dulness.

Cf. the frequent strain of many of the Psalms and other parts of Scripture, stirring up the cold heart to "awake," and shake off apathy and sloth!

DUTY.***—See *Obedience—Privilege*.

"DUTIES are ours, results are God's," see Exod. xxiii. 24, 25; 2 Sam. x. 12; 1 Chron. xix. 13.

"The path of duty is the path of safety." "Never expect God's blessing out of God's way."

See Gen. xxxi. 3.—"Return . . . I will be with

thee," followed by xxxii. Oh, how happy are they who go on God's errands.

1 Kings xiii.—The "man of God" that came to Bethel;—*in* the way of duty, he had no fear, even to face the king, and the Lord protected him. *Out* of the path of obedience, how soon was he overtaken by God's judgment!

Flying from the place and way of duty brings chastening and sorrow:—*Abraham—Hagar—David—Elijah—Jonah.*

Matt. x. is Christ's ordination charge to the twelve. In chap. xi. 1 we read, "He made an end of *commanding.*" Christ's commissions are Christ's commands.

Duty goes side by side with *privilege*. It runs throughout the whole Scripture, see 2 Cor. vi. 16, 17, vii. 1; Prov. iii. 5, 6; Col. ii. 6, 7, iii. 1; Heb. xii. 11, 12.

The LORD JESUS.—See *Zeal—Obedience.*

Isa. l. 4.—"He wakeneth morning by morning." The beautiful figure of a child wakened every morning to receive the commands and instructions of the father. "He wakeneth mine ear to hear as the learned" (or as an instructed person.)

EARNESTS.

The firstfruits, under the Mosaic dispensation, were recognised as the earnest of the whole produce of the corn and oil, wine, wool, &c. The figure is applied to the firstfruits of the Church, James i. 18; "the firstfruits of the Spirit," Rom. viii. 23; and to Christ, the firstfruits of resurrection, 1 Cor. xv. 23.

The grapes of Eshcol, Num. xiii. 23, 24. The rich clusters carried by the spies, as an evidence of the fertility and fruitfulness of the land of promise.

The "*little cloud . . . like a man's hand*," 1 Kings

xviii. 44, rising on the horizon, which Elijah well knew to be the sure harbinger of "abundance of rain."

Christ's breathing on the disciples, after the resurrection, was a kind of earnest of Pentecost.

The "*many bodies of the saints which slept*" being raised with Christ "after his resurrection," Matt. xxvii. 52, 53, may be regarded as a kind of pledge and earnest of the power of Christ's resurrection.

"*We which have believed do enter into rest*," Heb. iv. 3, xii. 22. Even now, believers have sweet foretastes of eternal bliss. True faith begins the enjoyment of "everlasting life" on earth, John iii. 36. Grace is the earthly entrance into heavenly glory, 1 John iii. 2—the bud here, the full flower hereafter.

ENMITY AGAINST GOD AND GOODNESS.—See *Alienation—Rebellion—Rejection*.

Gen. iii. 15.—From the very first promise, the enmity between the serpent and his seed, and Christ and His seed, was foretold.

Gen. iv. 5.—"And Cain was very wroth, and his countenance fell." So Cain's enmity rose, and see the end, 1 John iii. 12, 15; ii. 9—11.

1 Sam. ii. 30.—"They that *despise me*," Acts xiii. 41.

Ps. l. 17.—"Thou hatest instruction." The Prayer-Book version is, "Thou hatest to be reformed." Cf. Jer. xxxvi. 23.

Ezek. xxv. 15.—"The old hatred" against the Lord's land.

Amos v. 10.—Hatred of reproof, Isa. xxix. 21.

Acts vii. 54.—"They were cut to the heart (the Greek means, as with a saw), and gnashed on him with their teeth."

Rom. i. 26.—"And as they thought fit to cast out

the acknowledgment of God, God gave them over to an outcast mind."—*Conybeare* and *Howson*. Ver. 30, "haters of God."

Rom. viii. 7.—"The carnal mind (the minding of the flesh, marg.) is enmity against God;" "*enmity*," which implies a hatred deeply seated, irreconcilable with subjection to the law of God, so long as it governs the heart and mind; for "it is not subject," &c.

Eph. ii. 15.—"Having abolished in his flesh the enmity;" ver. 16, "having slain the enmity thereby" (marg., "in himself.")

MANY of the bitterest enemies of Israel were descended from near relations,—the Edomites, Ammonites, Amalekites, Ishmaelites, &c.; see such a group in Ps. lxxxiii. 6—8.

Tobiah, one of the chief opposers of the building the wall of Jerusalem, was himself an Ammonite of the mixed race—half Sodom, half Lot. He was "allied" to Eliashib, the high priest, Neh. xiii. 4; and his son was married into a godly Jewish family, vi. 18; yet all his sympathies were against Israel,—he was in league with Sanballat, iv. 3, 7, 8; vi. 1.

CHRIST, ENMITY against.—See *Rejection of Christ*.

The enmity of the Jews against Christ is marked as a *growing* enmity,—first murmuring, then speaking, and laying in wait to entrap His words, then consulting together to put Him to death, then with unfeeling insult and cruel mockery "killing the Prince of Life."

John xv. 25.—"They hated me without a cause," cf. vii. 19; x. 32.

John iii. 20.—Hating the light.

John vii. 7.—Hating reproof, Luke xvi. 14; xx. 19.

Luke xix. 14.—"His citizens hated him, . . . saying, We will not have this man to reign over us."

John ix. 22; vii. 13; xii. 42.

Even Christ's miracles of mercy were often the occasion of bitter hatred against Him, as in—

John v., healing the impotent man at the pool of Bethesda, was made the occasion of opposition at the time, ver. 10, 16, 18; and a long while after, vii. 14—23.

John ix., curing the blind man, ver. 16, 22.

John xi., raising Lazarus from the dead, ver. 46—48, 53, 57; and see xii. 10, 11.

ENVY.***

Is "*as rottenness in the bones,*" Prov. xiv. 30.

What rust is to iron, and mildew is to corn, and the moth is to the cloth it breeds in, that is envy to the unhappy heart in which it dwells. It is "the deadly nightshade," which produces nothing but rank poison; "the poisonous herb," which spreads nothing but death. See what an apostle says, James iii. 16.

A fire, Ps. xxxvii. 1; Heb., "*inflame not thyself.*"
The evil eye, Prov. xxiii. 6; xxviii. 22; Matt. vi. 23; xx. 15.

"Envy is the devil's evil eye, as hypocrisy is the devil's cloven foot;" see 1 Sam. xviii. 9, "Saul eyed David."

How soon envy rose in the world.

"The first instances that we have of sin are Adam's pride and Cain's envy. The first man was undone by pride, and the second debauched by envy. The whole world, though otherwise empty of men, could not contain two brothers, when one was envied. Pride gave us the first *merit* of death, and envy the first *instance* of it; the one was the mother, the other the midwife, of human ruin."—*Manton.*

The *folly* of envy, see 1 Cor. xii. 15—23.

The foot envying the hand, or the ear envying the eye.

Freedom from envy.—It is beautiful to observe how some eminent saints have been marked by freedom from envy, as Moses, Num. xi. 27—29; Samuel, 1 Sam. xv. 11, 35; Jonathan, 1 Sam. xxiii. 17, 18;

John the Baptist, John iii. 30 ; Peter, 2 Pet. iii. 15, 16 ; Paul, Phil. i. 15—18 ; the Apostles, Gal. i. 23, 24. 2

It is one mark of angelic perfection, frequently noticeable in their ministrations to the "heirs of salvation."

EXPEDIENCE CARNAL.*

It should well be considered, how often we find carnal expedience followed with disastrous results, especially in the histories of godly persons.

Abraham twice tried to induce Sarah to equivocate, Gen. xii. 10—13 ; xx. 5 ; and brought upon himself thereby the rebuke of a heathen king, and might, but for the Lord's intervention, have been involved in serious disaster.

Sarah tried to hasten the fulfilment of the promise of a child, by persuading Abraham to take Hagar, Gen. xvi. 2. It brought upon her Hagar's contempt, and ultimately led to Hagar's flight, besides bringing trouble between herself and her husband.

Rebekah and Jacob, Gen. xxvii.—How cunning was the plot Rebekah laid to obtain the blessing for Jacob, by deceit, to which Jacob consented ! Her deceit ended in the hatred of Esau, in Jacob's being an exile for twenty years ; and Rebekah never saw her favourite son again, after he left his father's house.

Aaron, in the matter of the golden calf, Exod. xxxii., when he asked for the golden earrings of the people to be brought to him. Some think it was in the hope that, by this expedient (which, perhaps, he imagined they would be unwilling to comply with), he should check them from proceeding to further evil. If so, his carnal policy signally failed.

Gibeonites, Joshua ix.

Ahab's attempt, by disguising himself, to escape

the judgment threatened by Micaiah, only exposed Jehoshaphat's life to danger, and failed to preserve his own, 1 Kings xxii. 30—37.

Jeroboam.—God promised, when He raised Jeroboam to the throne, to make his throne as secure as David's, on condition of Jeroboam's obedience, 1 Kings xi. 38. But Jeroboam, not trusting God, thought he would secure it better by his own crafty policy. Thus "wise to do evil, but to do good having no knowledge," he and his family were soon cut off, 1 Kings xv. 29, and his name branded with perpetual infamy, 2 Kings x. 31 ; xiii. 6 ; xiv. 24 ; xvii. 22.

Jehoshaphat, by marrying his son Jehoram to Athaliah, daughter of Ahab, it seems likely Jehoshaphat hoped to unite the two kingdoms of Israel and Judah, or, at least, make a durable peace. The expedient failed, 2 Kings viii. 16—18.

Jezebel's plot to procure Naboth's vineyard by his death, brought the just retribution of her own death, 1 Kings xxi. 23 ; 2 Kings ix. 36.

Hezekiah's paying a bribe to the king of Assyria only impoverished himself, and was of no avail, 2 Kings xviii. 14—17.

Caiaphas, in condemning our Lord, sacrificed justice to expediency. His hope was, by this stroke of policy, to turn aside the ruin of his country by the Romans, John xi. 49, 50. The result was, to bring the very ruin he sought to avert.

Pilate, by scourging Christ, hoped to pacify the Jews, and wash his hands from the blood of an innocent man, John xix. 1.

St. Paul.—It is the opinion of many that St. Paul acted too much from expediency, in Acts xxi. 18—26. Certainly the result, so far from being what he desired, was the occasion of his predicted sufferings.

EXPERIENCE, PERSONAL, THE BELIEVER'S.**

—See *Appropriation—Faith*.

Is EXPRESSED in various ways—

Trying.—The *Lord Jesus* is the foundation stone, precious and “*tried*”—tried by the experience of the saints of all ages, Isa. xxviii. 16. “The *words* of the Lord are pure words,” like “silver tried” in the crucible, “purified seven times,” Ps. xii. 6. The *gospel* of God’s grace is like “gold tried in the fire,” Rev. iii. 18. The saints find God’s promises always true, and God’s judgments always right.

Proving, by personal realisation and heart experiences, Eccles. vii. 23 ; John iv. 42 ; Rom. xii. 2 ; Eph. v. 10.

Seeing—a step beyond “the hearing of the ear,” Job xlii. 5 ; Ps. lxiii. 2 ; xlvi. 8 ; 1 John i. 1.

Tasting—the relish and sweet savour of spiritual blessings, Ps. xxxiv. 8 ; Heb. vi. 4 ; 1 Pet. ii. 3.

Exercised in discerning, Heb. v. 4 ; xii. 11.

Learning—Phil. iv. 11, “I have learned” (literally, being initiated, as certain persons were, anciently, into the secrets of the heathen mysteries).

Knowing—“I know”—“we know,” &c., the emphatic utterance of assured belief, which occurs so frequently, Job xix. 25 ; 2 Tim. i. 12 ; 2 Cor. v. 1 ; Gal. iv. 9 ; 1 John iv. 6, 16 ; Heb. x. 34 ; Phil. i. 9 ; Col. i. 6, &c.

By tracing these and similar words in the Conc., much light may be thrown upon the important subject of the saints’ assurance and confidence of faith.

THE REMEMBRANCE OF THE PAST.

The *Book of Psalms* owes to this much of its spiritual value. It is a record of the heart experiences of many tried saints, who themselves learnt wisdom from their deep trials of faith and patience.

Gal. ii. 13.—When, through Peter’s error, Barna-

bas was "carried away." Some writers have thought that in the transition Peter makes in 1 Pet. ii. 18—24, the remembrance may have crossed his mind of the servants in the hall, before whom he quailed!

WHAT HAS THE LORD DONE FOR ME?

Mark, on reading the Psalms, how at times the psalmists pass from what the Lord does for men in general, to what He has done for them personally. See Ps. iv. 3.—"The Lord hath set apart the godly for Himself: the Lord will hear when *I* call unto Him;" cxvi. 6—"The Lord preserveth the simple: I . . . *me*."

Ps. xxxvii.—a psalm of experience—the testimony of an old man's faith. See ver. 25, 35—40.

John iv. 39—42.—*Samaritan testimony.*

"Come—see," was the woman's testimony, when she had herself seen and heard. "Now we believe," was the neighbours' testimony, on the same ground of their own experience.

Rom. v. 4.—"Patience worketh experience;" rather, the grateful approval of our faith and trust.

Heb. v. 13.—"Unskilful"—"hath no experience" (marg.)

There is generally a close connexion between these two; where there is little or no experience, we look in vain for much skilfulness in the word of righteousness.

St. Paul's frequent references to his conversion and previous life are a standing testimony to the depth of his convictions; whilst the tone and style of his epistles show how deeply he had learnt by experience in himself to comfort and counsel others, 2 Cor. i. 3—6; Acts xxii. 1—21; xxvi. 9—23; 1 Cor. xv. 8, 9; Gal. i. 13—24; Phil. iii. 4—11; 1 Tim. i. 2—16.

St. Peter's Epistles derive an additional force and

beauty if read as the remembrance of Peter's history. Cf. 2 Pet. ii. 1.—“Even denying the Lord that bought them,” with Peter's own denial; 2 Pet. iii. 17 “led away”—the very word used, Gal. ii. 13.

EXTREMITY, DELIVERANCE IN.—See *Trial of Faith*.

“*Man's extremity is God's opportunity.*”

Gen. xxii. 14.—“JEHOVAH-JIREH:” “In the mount of the Lord it shall be seen:” or “In the mount the Lord will provide.”

Deut. xxxii. 36.—“When He seeth that their power is gone.”

Ps. xii. 1—5; xxvii. 10, 13; cvii. 18, 19; cxvi. 3, 4; cxix. 87; cxxx. 1, &c.

The Book of Psalms is full of expressions of deliverances out of the extremity of danger. See Conc. under such words as darkness—depths—pit—floods—sorrows—death—bowed down, &c. Some of these expressions may be regarded as the words of the Lord Jesus; and in others, it is generally observable that the psalms which describe the deepest darkness, end in light.

Isa. xxxiii. 10, after 7—9; lix. 16—19, after 11—15; Ezek. xxxvii. 1—13.

What representation could be more hopeless than a vast number of dry bones, lying bleached and scattered in an open valley! Yet from a case so hopeless, will the life of God come to Israel; and so does it come to every dead and quickened soul!

Zech. iii. 2.—“A brand plucked out of the fire,” already scorched and barely saved. What can be nearer destruction?

2 Cor. i. 8, 9.—“Pressed out of measure, above strength,” even to despair!

But there was hope. We reproach our past experience if we distrust God for the future. He hath “delivered”—He “doth deliver”—and “He will yet deliver.”

THE LIGHTED VALLEY.

Ps. xxiii. 4 is too commonly confined to the believer's approach to death. But the expression—"The shadow of death," where it occurs elsewhere, more frequently refers to the extremity of darkness and terror in *this* world. See Job iii. 3 ; xxiv. 17 ; xxxiv. 22 ; Ps. xliv. 19 ; cvii. 14, &c. ; though also to the chill darkness of the grave, as in Job x. 21 ; xxxviii. 17. Ps. xxiii. 4, means, There is no darkness so deep, no danger so extreme, but the Lord can turn darkness into light, Micah vii. 8.

EXAMPLES.

Abraham.—God spared Abraham from actually offering up his treasured child ; but to what an extremity was he first brought. The knife was uplifted, and one moment more would have been too late ! But that moment was enough ! Gen. xxii. 10—12 ; Rom. iv. 18.

Israel.—How often were they delivered in times of extremity ?—

In Egypt, when Pharaoh's cruel edict against the male children was well-nigh executed ; when they were oppressed and crushed to the lowest point before they left the house of bondage.

In the wilderness, when at times they suffered from thirst or other trials ; when they were bitten by fiery serpents ; smitten by the plague ; it was generally in the extremity of distress that deliverance came ; frequently it was not till then that they cried to the Lord. See Ps. lxxviii. 34 ; cvii. 6, 13, 19, 28.

In Canaan, many times, as under Hezekiah, when the Lord interposed in the hour of danger, Isa. xxxvii. 36.

In Babylon.—The very last year of the predicted seventy came before any signs of deliverance appeared, Dan. ix. 1, 2 ; and meantime the crafty design of Haman had almost extirpated the whole nation. The gallows was erected for pious Mordecai before the Lord interposed to break the snare.

In the time of *Jacob's trouble*, still to come, Jer. xxx. 7; Dan. xii. 1, before the advent, when sufferings unparalleled shall befall Israel, "he shall yet be saved out of it."

THE LORD JESUS.—It is particularly observable how frequently the Lord manifested His mighty power in cases of the greatest extremity; as in many of His miracles, when other means had been tried without avail, Luke viii. 43, 48; when death had already seized its prey, Luke viii. 49, 50; vii. 12, 15; John xi. 39, 43; as when He came to the disciples in the storm at sea, in "the fourth watch of the night," Matt. xiv. 25, when their ship was already full, and they were in jeopardy; and in other cases.

FAITH.** — See *Appropriation — Experience — Trust.*

The *Greek* word for faith is derived from the verb meaning to persuade; passive, to be persuaded—to believe.

The *Hebrew* word (from which our word Amen is derived) originally had the idea of leaning upon, as on a prop or foundation. So Gesenius renders Isa. xxviii. 16, "He that buildeth (upon this foundation) shall not flee away."

EMBLEMS.

A *shield*, Eph. vi. 16.

A *breastplate*, 1 Thess. v. 8.

A *grain of mustard seed*, Matt. xvii. 20; one of the smallest of seeds, but containing the germ of a full-sized tree, see Matt. xiii. 32.

The true nature and office of faith are clearly illustrated by the many—

EXPRESSIONS which are used as synonyms.

Faith is repeatedly spoken of as—

Believing, especially by St. John, in whose gospel

it occurs about eighty times ; as receiving testimony—being persuaded—fully persuaded—seeing—looking—coming—apprehending—comprehending—taking hold—embracing—feeding—resting—trusting.—See Conc. under these and similar words.

Heb. xi. 1—one of the few definitions given in Scripture—“Now faith is the confidence of things hoped for, the evidence of things not seen,” (*Alford.*) “The confident expectation—the powerful conviction,” (*Doddridge.*) The Greek word for “substance” properly means a foundation—a prop on which something can stand and be supported.

Rom. x. 10.—Faith is the *belief* of “the heart.”

Matt. xvi. 8 ; Mark viii. 17.—Faith is the *trust* of the heart more than the mere intellectual apprehension.

We may illustrate the nature of faith by the case of Elijah, 1 Kings xviii. 41, 43—“Get thee up,” said the prophet to Ahab after his victory, “for there is a sound of abundance of rain.” How could Elijah know that? That there was no sign in nature, appears from his servant’s testimony. The servant said, when he looked to the horizon, “There is nothing.” But the man of God had “the evidence of things not seen.” He had *faith* in the promise of Jehovah, and therefore his ears were open, and he viewed what was coming as if it already had come.

HISTORICAL ILLUSTRATIONS.

The *hyssop* used to sprinkle the blood of the paschal lamb, and the blood of the sacrifices, has often been regarded as an emblem of faith applying the blood of Christ to the soul.

Laying the hand on the head of the sacrifices was the appointed sign of the confession of sin ; and no less of the offerer’s faith in their transference to the victim, and the blessings to be obtained by substitution.

Looking to the brazen serpent—the simple means by which the Israelites were cured. What could be

easier? Those who could not walk, could at least lift up the eye and look!

Christ's miracles were frequently wrought after Christ had first required some evidence of faith; sometimes to do what seemed impossible! "Stretch forth thine hand," He said to the man whose hand was withered, Matt. xii. 13. "Go, show yourselves to the priests," was His charge to the lepers, Luke xvii. 14, when yet they were still leprous.

ST. JOHN'S GOSPEL.—Each of the gospels might be read with profit, as affording illustrations of faith; perhaps St. John's especially (see John vi.), where the office and work of faith are set forth by so many figures: coming to Christ—seeing—feeding—eating His flesh and drinking His blood, &c.—all synonymous with believing on him. An old writer (Adams) says, St. John treats in his Gospel especially of faith; in his Epistles of love; and in the Revelation of hope.

THE GOLDEN THREAD.—Faith is the golden thread that runs through the many-linked chain of Christian graces. The Christian's life is the "life of faith," as it is written, "The just shall live by faith," Rom. i. 17; Gal. iii. 11; Heb. x. 38. We "stand"—we "walk"—we "fight"—we "resist"—we "overcome" by faith. The duties and privileges of the Christian's life derive their energy and vigour from the energy of faith; hence we read of "the prayer of faith;" "the hearing of faith;" "the obedience of faith;" "the work of faith;" "the unity of the faith;" "the joy of faith;" the "profession of faith;" the "measure and proportion of faith;" "the righteousness of faith;" the "assurance of faith."

THE MASTER GRACE.—Faith may be rightly called a master grace; from it the other graces take their rise. Faith stands first in St. Paul's trinity of graces, 1 Cor. xiii. 13; it is the foundation of St. Peter's

spiritual temple, 2 Pet. i. 5—7 ; it frequently takes the lead, as in such passages as Rom. v. 1—5 ; 1 Thess. i. 3 ; Heb. x. 22—24. In our Lord's miracles, though other graces were seemingly more prominent, it was *faith* that drew forth His especial commendation. The centurion was eminent for his humility ; the Syro-phœnician for her importunity ; Bartimæus for his earnestness. But these were the results. It was "faith" the Master commended. Faith was the moving power, and therefore faith received the crown—"O woman, great is thy faith ;" "I have not found so great faith ;" "Thy faith hath saved thee," &c.

It was a quaint conceit of St. Bernard to compare religion to a vine, whereof faith is the root, virtues are the branches, good works the grapes, and devotion the wine.

THE POWER OF FAITH.

See what faith can do. Even *weak* faith is able to remove "mountains," Matt. xvii. 20 ; and to plant in the sea uprooted trees, Luke xvii. 6. See what *strong* faith is—in Abraham, Rom. iv. 19—22 ; in Stephen, "full of faith and power ;" in the noble heroes of Heb. xi. Christ imputes a kind of omnipotence to faith, Mark ix. 23.—See *Trial of Faith*.

The difference between weak faith and strong faith is well expressed in the contrast between our two English words, so closely allied in derivation to the common word *faith*, *diffidence* and *confidence*.

FAITH NOT ALONE.

James ii. 17.—"Faith without works is dead."

1 Cor. xiii. 2.—"Faith without charity is vain."

"O YE of LITTLE FAITH."

This gentle rebuke of our Lord occurs four times in St. Matthew's Gospel—vi. 30, viii. 26, xiv. 31, xvi. 8.

QUESTIONS about FAITH—

"Hast thou faith?" Rom. xiv. 22 ; "Where is your faith?"

Luke viii. 25 ; “ How is it that ye have no faith ? ” Mark iv. 40 ; “ Dost thou believe ? ” John ix. 35 ; “ How can ye believe ? ” John v. 44, 47 ; “ Do ye now believe ? ” John xvi. 31 ; “ When the Son of man cometh, shall He find faith on the earth ? ” Luke xviii. 8.

FAITH, TRIAL OF.—See *Affliction, Benefit of—Difficulties—Extremities.*

IS LIKE the testing of—

Silver in the fining pot, Prov. xvii. 3.

Gold in the furnace, 1 Pet. i. 7. A beautiful image ; only in one point there is a most important difference,—gold, though the purest of metals, is not increased in the furnace ; but faith, by being tried, “ groweth exceedingly.”

EXAMPLES.

Noah commanded to build an ark. A strange work, which had never been done before ; a work of immense difficulty, toil, and patience ; exposed to the ridicule of that unrighteous age ; and then, when the ark was finished, he was told to enter it, when there was no sign of the threatened flood ; nor was he told how long it might be before he was released from his confinement. What a test of “ the obedience of faith ! ”

Abraham, of all the early saints, was, perhaps, tried the most,—so many times, and so severely.

(1.) In the charge to leave his native land and kindred, and go to a land which the Lord would show him (it was not said at *first*, “ which I will give thee ”) Gen. xii. 1. No place was named—no distance mentioned—no time of his prospective sojourn intimated. He was to go forth, “ not knowing whither he went,” Heb. xi. 8 ; and he had no inheritance in it, and no child, Acts vii. 5.

(2.) In the promise given of a “ seed ” which should inherit the land, when the Canaanite was

then in full possession, Gen. xii. 6 ; xiii. 15 ; and he had no heir (xvi. 1) for more than twenty years ; and both he and Sarah were advanced in years when the promise was more definitely renewed, Gen. xviii. 10—14 ; Rom. iv. 18—21.—See *Promises*.

(3.) In the strange command, when the promised seed was given at last, and had grown, to offer him for a burnt offering in the land of Moriah, Gen. xxii. 1, 2 ; a command apparently contrary to all known laws of affection, reason, revelation, and against God's own promise of the seed's inheriting the land. What trial could well be greater ?

Isaac and Rebekah, having no child for twenty years, Gen. xxv. 20, 21.

Abraham, Isaac, and Jacob.—It is not a little remarkable that there was a famine in the days of each of the honoured three, Gen. xii. 10 ; xxvi. 1 ; xli. 54 ; xliii. 1. Thus were they not only called to wander in a strange land, but almost driven from it by want of sustenance.

Israel, tried by their hard bondage in Egypt, and their wanderings in the wilderness, and at their entrance into Canaan ; see Deut. viii. 2, 3. What a strange command it seemed, Exod. xiv. 15, "Go forward !" "as if there had been a fleet of transport ships ready for them to embark in !" So the Lord tried their faith by leading them about, at times to places like Rephidim, where there was no water, Exod. xvii. 1.

Job, the patriarch, pre-eminent for unparalleled accumulation of trials, met with almost unexampled fortitude ; see Job i. 6—22 ; ii. 10 ; xiii. 15.

Elijah, the subject of many severe trials of faith. During the time of famine sent to Cherith (which means drought, as if it dried up sooner than other brooks), and when that was dried, ordered to go to Zarephath, a Gentile city, nearly a hundred miles off,

in the very region where Jezebel came from, and find support there from a widow woman, whose name and residence were not foretold him. So, afterwards, through his life.

Philip.—In a later time, what a trial of faith it cannot but have been to Philip to be called from Samaria, where his ministrations had been so blessed, to go forth “towards the south” by a *desert* road, not knowing to what it might lead him! Acts viii. 26.

The Lord Jesus in His miracles was wont frequently to require some evidence of faith in the person healed, as when he bid the lepers go and show themselves to the priests as cleansed, when as yet they were not cleansed, Luke xvii. 14; when He bid the man with a withered hand, “stretch forth thine hand,” Matt. xii. 13; and commanded the man sick of the palsy to take up his bed and walk, ix. 6; when He bid Peter let down the net, after the whole night’s fruitless toil, Luke v. 4, 5; when He bid the disciples give the vast multitude to eat, Mark vi. 37. The Lord tried the faith of others by apparently seeming to disregard their cry, as with the woman of Syro-phœnicia, Matt. xv. 21—26; and by the almost greater trial of suspense and delay, as in the case of Jairus, Mark v. 22—36; and Mary and Martha, John xi. 5, 6. See also such cases as the nobleman whose sick son Christ healed by word, without going down to see him, John iv. 46—53.

In all these examples, and others which might be adduced, it is most encouraging to remember the abundant reward which has been given to faith, which, when tried, has endured the trial.—See James i. 3, 4, 12; 1 Pet. i. 7; iv. 12.

GREAT FAITH is frequently tried the most severely. Just as with the Syro-phœnician woman, the greater her earnestness, the more the Lord seemed to try it. At first He was silent, then He calls the Jews His

“sheep,” and says that He was only sent to them; then He calls them His children, and the Gentiles “dogs;” and on the apparent rebuff, the woman framed her urgent plea, and the power of faith prevailed.

FAITHFULNESS DIVINE.

EMBLEMS.

A rock, the representation of stability and endurance, Deut. xxxii. 4; 2 Sam. xxiii. 3; Ps. xcii. 15.

A shield or buckler, Ps. xci. 4; xviii. 30.

The rainbow, the “faithful witness in heaven,” Ps. lxxxix. 37.

Very blessed assurances are given us of the Divine faithfulness. It is—

Firmer than the *strong mountains*, Isa. liv. 10; more fixed than the *sun and moon* and ordinances of heaven, Jer. xxxi. 35, 36; of *day and night*, xxxiii. 20, 21, 25, 26; than the very existence of the heaven above and earth beneath, with them that dwell therein, Isa. li. 6; Matt. v. 18; . . . more certain than any *earthly parents' love*, Isa. xlix. 15, 16; reaching *to the clouds*, Ps. lvii. 10.

THE GOD OF TRUTH, Ps. xxxi. 5; Isa. lxxv. 16; see Conc. Faithful, Isa. xlix. 7; 1 Cor. i. 9; x. 13; 1 Pet. iv. 19. How different to the undependableness of man! Num. xxiii. 19.

THE LORD JESUS “the way and *the truth*,” John xiv. 6; “faithful and true,” Rev. xix. 11; “the faithful and true witness,” i. 5; iii. 14; “the Amen,” iii. 14; “the surety (guarantee) of a better testament,” Heb. vii. 19, 22; compassed with faithfulness as a “girdle,” Isa. xi. 5.

THE LORD'S OATH.—What stronger asseveration than this could be given of Divine faithfulness?

“The Lord hath sworn, and will not repent,” Ps. cx. 4; Deut. vii. 8; ix. 5; Ps. cxxxii. 11; Isa. xxxi. 2; and how? By what can God swear? “Because He could swear by no greater, He sware by Himself,” Heb. vi. 13; see Gen. xxii. 16; Isa. xlv. 23; see Conc. under “As I live;” “He hath sworn by His holiness” (the essential attribute, which is the foundation of the covenant, Ps. lxxxix. 34, 35); by “His right hand,” Isa. lxii. 8; by “His great name,” Jer. xlv. 26; by “the excellency of Jacob” (probably the Temple), Amos viii. 7; “in truth,” Ps. cxxxii. 11; “in His wrath,” Heb. iii. 11.

THE LORD’S FAITHFUL REMEMBRANCE.—“The Lord remembered” Noah, Gen. viii. 1; Sarah, xxi. 1; Abraham, xix. 29; His covenant with Abraham, Isaac, and Jacob, Exod. ii. 24; vi. 5; Ps. cv. 8, 42; cvi. 45; Luke i. 54. What a contrast to the forgetfulness of man! The chief butler forgot Joseph, Gen. xl. 23; Ahasuerus forgot Mordecai, Esther vi. 3; the delivered city forgot the wise man, Eccles. ix. 15; God cannot and will not forget, Heb. vi. 10; He will *perform His word*, Gen. xxvi. 3; Joshua xxiii. 14, 15; Ps. cxi. 5; Micah vii. 20, &c.

Never leaving, forsaking, nor forgetting, Gen. xxviii. 15; Deut. iv. 7, 31; 1 Sam. xii. 22; 1 Chron. xxviii. 20; Ps. xciv. 14; Isa. xlv. 21; xlix. 7.

Ps. lxxxix.—A psalm testifying to the faithfulness of God. Fourteen references occur of this at ver. 1, 2, 3, 4, 5, 8, 16, 24, 28, 33, 34, 35, 37, 49.

Isa. lv. 3.—“The sure mercies of David.” “Sure,”—not always swift, but ever “sure.”

1 Kings vii. 21.—The two pillars in Solomon’s temple—Boaz (in Him is strength), and Jachin (He will establish) were probably meant as symbols, that the counsels and purposes of God are faithfulness and truth.

Ps. cxix. 89.—“For ever, O Lord, thy word is settled in heaven.”

Luther had this text written in charcoal upon the walls of his chamber, and embroidered on the dress of his servants.

Ps. cxix. 160.—“Thy word is true from the beginning.”

Dr. A. Clarke would translate this, “true from the first word.”

Rom. xi. 29.—“The gifts and calling of God are without repentance.”

“God may will a change,” as the old writers say, “but He can never change His will.”

2 Tim. ii. 19.—“Nevertheless, the foundation of God standeth sure.”

Amidst all the upheavings of a restless world, and all the errors of a distracted Church, the rock of truth remains steadfast for ever. The notions of men are constantly changing; the founders of systems pass away; but “the foundation of God standeth sure.” The truth—the word—the promises—the covenant—of an unchanging God, are as sure as He is faithful.

FAMILY RELIGION.*

There are few families of whom we read in Scripture, in which every member was really godly. There was the family of Amram and Jochebed (including Moses, Aaron, and Miriam); and the happy home of Bethany, where Mary, Martha, and Lazarus lived; and we read also of Zacharias and Elizabeth, who “were both righteous,” Luke i. 6; and of Mary, with John Mark, in Jerusalem, Acts xii. 12; besides whole households who believed—as the nobleman’s at Capernaum, John ix. 53; and the jailer at Philippi, Acts xvi. 34. Yet these are but few.

Gen. xxxvii. 9.

What a beautiful picture—in a dream—of what a family

should be! The father as the sun, full of heavenly light, and lighting all about him; the mother as the moon, shining out in her husband's absence, veiling to him, when he is in his place: the children, as stars of light, or rather as a heaven, full of stars.

Gen. xiv. 14 (marg.); xvii. 26, 27; xviii. 19.—Abraham, the godly head of a well-ordered and instructed household.

Joshua xxiv. 15.—The noble resolve of one resolved to resist the power of evil example and popular custom.

2 Sam. vi. 20.—*David*, no less a great ruler than a godly master.

Exod. xii. 4, 26.—The ordinance of the Passover was especially a family ordinance.

See Deut. xvi. 4.—“In all thy coasts.” Does not this mean that those who could not go with their sacrifices to the tabernacle, should still have the symbols of repentance in their own homes?

See also Deut. vi. 6—9; Exod. xii. 26, 27; xiii. 8, 14; Joshua iv. 6; Ps. lxxviii. 6.—The Divine appointment of family instruction.

Jer. xxxi. 1.—The Lord's promise to all “the families of Israel.”

Ps. ci.—Sometimes called the *householder's* Psalm. Bishop Ridley used often to read it in his family.

Mark v. 18, 19.—What an important lesson our Lord taught here—that we are not to allow personal wishes, if even of a spiritual kind, to be preferred before a holy zeal for home and social usefulness.

Acts xvi. 15, 33—40.

It has been remarked, that the Philippian Church (which was a kind of typical church) gives the first recorded instance of whole families being gathered into the fold. Lydia, and her household—the jailer, and all belonging to him—all were baptized. Henceforth family religion became the starting-point of the foundation of churches. “The church in the house of Philemon grows into the church of Colosse; the church in the

house of Nymphas became the church of Laodicea ; the church in the house of Aquila and Priscilla loses itself in the churches of Ephesus and Rome.”—*Lightfoot on Philippians.*

It is worthy of note, how little is known of the family relations of the Apostles ! Most of them were apparently unmarried, or at least childless men : a father, mother, and mother-in-law, are referred to, but no son, or daughter, or other relation. Doubtless this was tenderly designed by our Lord, that their disciple-life might be purely personal, and incur no risk of neglecting family duties, and that the danger of nepotism might be the more surely excluded.

CONTRAST with the beneficial effects of family piety, (a.) The zeal of the wicked for evil ; see Jer. vii. 18,—father—mother—children—all busy for the “queen of heaven.” (β.) The thoughts lost spirits are represented in the parable, Luke xvi. 27, 28, as having beyond this world.

FATHER.*—See *Adoption.*

It is interesting to trace the connection between the idea of a father, and king, or ruler, existing from the earliest times :—*Abimelech*, the title of the kings of Gerar, means my father—king (as Padishah has the same meaning now among the Persians, and Atalik (father) is the title still used by the kings of Bokhara). *Abrech*, the salutation addressed to Joseph, may mean *Tender Father*, Gen. xli. 43 (marg.) Cf. xlv. 8, “a father and a ruler.”

HEBREW NAMES.

Abiah—Abijah—Abiel—Eliab—Joab—all mean, whose father is God, or Jehovah ; names no doubt devoutly given, in acknowledgment of God’s providential kindness, or in hope of the manifold and spiritual blessings of His family and church.

GOD’S FATHERHOOD.

The full meaning of God’s Fatherhood was not brought out in Old Testament times, as we under-

stand it now ; though it was known and recognised by pious saints. See 1 Chron. xxix. 10 ; Ps. ciii. 13 ; Isa. lxiii. 16,—rather nationally than personally.

THE GOSPEL OF ST. JOHN is the Gospel which speaks most of God as the “Father.” It contains about one hundred references, with many varieties of expression. See Conc.

“The FATHER of mercies,” 2 Cor. i. 3 ; “Father of spirits,” Heb. xii. 9 ; “Father of lights,” Jas. i. 17 ; “Father of glory,” Eph. i. 17.

“THE FATHER OF THE PRODIGAL SON, in our Lord’s beautiful parable, gives one of the most touching portraits of Divine compassion and forbearance, Luke xv. 11—32.

Gen. xxxi. 5.

Though it may be painful to find a father’s countenance change *from* us, yet what is it, if we have the God of our fathers *with* us ? Rom. viii. 31.

Eph. iii. 15.—“Of whom the whole family in heaven and earth is named.”

Some refer this to Christ, but more generally it is referred to the Father. God’s ownership over the Church is involved in its being named from Him. To give a name to a person or a place denotes lordship over it, or interest in it : as a father gives his own name to a child ; a husband to a wife ; a conqueror to a conquered city.

THE LORD JESUS.

How touching is the endearing manner in which the Lord Jesus always referred to the Father, especially as recorded in the Gospel of St. John. It has been observed, that in John xvii., when Christ spoke of Himself, He simply used the address “Father” (ver. 1, 5) ; but when He spoke of the mystery of Divine grace as regards mankind, He says “Holy Father” (ver. 11) ; “Righteous Father” (ver. 25.)

In the sermon on the Mount there are sixteen re-

ferences to the Father, revealing Him in different views of tenderness and glory: the object of believers' worship—the pattern for their imitation—the observer of their ways—the rewarder of their obedience.

Our Lord's first and last recorded words bespoke His relationship to the Father: "Wist ye not, that I must be about my Father's business?" Luke ii. 49; "Father, into thy hands I commend my spirit," Luke xxiii. 46.

FEAR GODLY.*

One of the expressive words used chiefly in the Old Testament, denoting reverential love. It is used about three hundred times in the Old Testament, and about thirty times in the New Testament. "The fear of the Lord" occurs about thirty-three times.—See Conc.

The "*Fear nots*" of Scripture—a list of the most gracious encouragements, stretching from Genesis to Revelation, nearly eighty in number, containing assurances of Divine help in times of human weakness.

"The fear of the Lord is the *beginning of wisdom.*" Four times we find this sentiment repeated: Job xxviii. 28; Ps. cxi. 10; Prov. i. 7, ix. 10. In Prov. i. 7 the marginal reading is "the principal part" (of wisdom.) Solomon still more fully expresses this, in another place, as his judgment, after he had tried the whole round of pleasure, Eccles. xii. 13: "Fear God, and keep his commandments; for this is the whole duty of man:" or rather (for the word "duty" is only supplied) "this is the whole of man"—the full ideal of a perfect man, for present happiness and future safety.

FEAR SLAVISH.—See *Conscience.*

ILLUSTRATIONS.

Faintheartedness, Lev. xxvi. 36 ; as in Gideon's troops, Judges vii. 3 ; cf. Deut. xx. 8 ; a trembling heart, Deut. xxviii. 65 ; like Saul, 1 Sam. xxviii. 5 ; Felix, Acts xxiv. 25 ; a melting heart, Joshua v. 1, vii. 5.

Terrified at the sound of a shaken leaf, Lev. xxvi. 36 ; as with " a dreadful sound " in the ears, Job xv. 21 (" a sound of fears," marg.) ; " as the trees of the wood are moved with the wind," Isa. vii. 2.

Flying, as from the sword, Lev. xxvi. 36 ; when no man pursueth, Prov. xxviii. 1 ; Lev. xxvi. 17, 36.

Turning pale with terror, as the word " perish " means literally, Acts xiii. 41. ἀφανίσθητε, see Bengel : (others make it to disappear—to hide themselves in dismay.)

The spirit of slaves—of bondage and fear, Rom. viii. 15 ; the fear that " hath torment," 1 John iv. 18.

See Conc. under fear—afraid—affrighted—trembling—terrified, &c.

Adam, Gen. iii. 10 : " I was afraid "—one of the first results of the fall.

Magor-missabib, Jer. xx. 3, 4. " Fear round about " (margin.) The fear with which Pashur thought to alarm Jeremiah, recoiling upon himself.

Death—" the king of terrors," Job xviii. 14.

FEEDING UPON CHRIST—UPON THE WORD—and SPIRITUAL BLESSINGS.

HISTORIC SYMBOLS.

The tree of life—A beautiful figure found in several of the dispensations ; originally in the sacramental tree in Eden, Gen. ii. 9, iii. 22 ; ultimately in paradise restored, Rev. xxii. 2. Ezekiel's trees (chap. xlvii. 12) are probably also symbolical—the fruit for meat,

and the leaf for medicine, representing the full provisions of God's love.

The paschal lamb—Provided not only for sacrifice, but for feasting, Exod. xii. 8. Life is not only given through Christ, but maintained by feeding upon Him, 1 Cor. v. 7, 8.

The manna—That wonderful food; "spiritual meat," 1 Cor. x. 3; "angels' food" (bread of the mighty, *marg.*), Ps. lxxviii. 25; which God "rained down from heaven," Exod. xvi. 4—a striking type of the inexhaustible store of grace and mercy that comes through Christ. It is computed that to provide the vast camp of Israel with daily food, it would require 15,000,000 lbs. of manna every week! But this God gave for forty years, and it never failed! Oh! the fulness of Christ. He that sent the manna is the manna that He sent—"the hidden manna," Rev. ii. 17.

The shewbread (literally, bread of the presence), Lev. xxiv. 5—9; called "the continual bread," Num. iv. 7—twelve loaves of fine flour presented before the Lord every Sabbath, and placed on the table, and sprinkled with frankincense, designed to represent Christ, the bread of life.

The different offerings appointed to be eaten by the priests and offerers represent the same truth.

EMBLEMS taken from ordinary life—

Bread—The Lord Jesus is "the bread of God"—"the true bread"—"the bread of life"—"the bread from heaven," John vi. 32, 33, 35, 48, 50, 51, 58. Born at Bethlehem (which means "the house of bread"); like the good corn, bruised and broken; and "fine flour," baked, He gave His flesh for the life of the world. An old writer well says, of our need of Him, "Without bread there is no feast; with bread, there need be no famine."

Water "and wine," fresh and free—fructifying and

reviving—a figure of the sweet ordinances of spiritual blessing, Ps. xxiii. 2 ; and of Christ Himself and His Spirit, John iv. 10, 14.

Wine—“that maketh glad the heart of man,” Ps. civ. 15—is symbolically used by Christ for the blessings of His kingdom, Cant. v. 1 ; cf. Christ’s first miracle, John ii. 8—10 ; and His last supper, Matt. xxvi. 27—29. Christ is the true Vine, John xv. 1.

Milk—The simplest food for babes, Heb. v. 12 ; yet the token of wealth and rich abundance, Isa. lv. 1, lx. 16 ; the emblem of the sweet nourishment of the Divine Word, 1 Pet. ii. 3.

Honey—The emblem of sweetness, Judges xiv. 18 ; Isa. lv. 1 ; Ps. xix. 10, cxix. 103.

Marrow and fatness, Ps. xxxvi. 8, lxiii. 5 ; Isa. xxv. 6.

Fruit—Representing the sweetness and variety of gospel blessings through Christ, see Cant. throughout.

THE GOSPEL FEAST—“The wedding banquet”—the “great supper,” Matt. xxii. 1—14 ; Luke xiv. 16—24.

Cf. Wisdom’s feast, Prov. ix. 1—5 ; the Bridegroom’s call, Cant. v. 1 ; the Lord’s Supper—the feast of commemoration, communion, and love, 1 Cor. x. 16, 17 ; xi. 23—26.

It is also represented figuratively how believers RECEIVE these gospel blessings.

They *eat and drink* of Christ’s bounty, Isa. lv. 1, 2 ; John vi. 48—58. They *taste* the Lord’s goodness, Ps. xxxiv. 8 ; 1 Pet. ii. 3. They *feed* (Christ’s sheep) in the peaceful pastures, Ps. xxiii. 2 ; Isa. xl. 11. They sit down as Christ’s guests in His banqueting-house, Cant. ii. 4. They are “satisfied,” “abundantly satisfied,” with the fatness of the Lord’s house, while they “drink of the river of His pleasure,” Ps. xxxvi. 8 ; lxiii. 5.

“Blessed are they which do *hunger* and *thirst* after righteousness,” Matt. v. 6. It was said in Egypt, “Go unto Joseph:” when there was famine in the land, there was corn stored up by him, and he had the keys! Let every Christless man read Isa. lv. 2; Luke xv. 17.

Contrast with this spiritual provision, the portion of the carnal and ungodly. They feed on wind, and follow the east wind, like Ephraim, Hosea xii. 1; on husks, as the prodigal was fain to do, Luke xv.; on ashes, Isa. xlv. 20.—See *Vanity*.

FOLLY.**

ILLUSTRATIONS.

The *ostrich*, Job xxxix. 13—17, “deprived” of the natural “wisdom” given to most other of God’s dumb creatures.

Sheep, prone to stray, without knowing where, often to their own hurt, yet unable to find the way back, Ps. cxix. 176; Isa. liii. 6; Luke xv. 4, 5.

A *silly dove*, without heart (or understanding), Hosea vii. 11.

THE HEBREW WORD for fool,—*Nabal*—is derived from a root, meaning to be dry—withered—shrivelled.

THE GREEK WORD, *μωρῆ*, Matt. v. 22, means that which is unsavoury (so it is applied by our Lord, Matt. v. 13, to insipid salt). It is the word used of the foolish builder, Matt. vii. 16, 17; and by St. Paul of the heart in Rom. i. 22; and of foolish talkers, Eph. v. 4.

TWO PROPER NAMES may well stand for two classes of mankind, both alike foolish—

Nabal—one whose name means “fool,” and whose character was like his name, 1 Sam. xxv. 25.

Ahithophel—one who was pre-eminently esteemed

for sagacity and wisdom, 2 Sam. xvi. 23. Yet the word Ahithophel means "the brother of foolishness." Is this not an illustration of Job xxxii. 9; 1 Cor. iii. 20?

ISRAEL, the wise-foolish-people, Jer. iv. 22. Cf. Rom. xvi. 19.

THE ROOT OF FOLLY (as of wisdom) is described in Scripture as deep-seated in the heart, Ps. xiv. 1; Prov. xii. 23; proceeding from within, Mark vii. 21, 22; the inheritance of the simple, Prov. xiv. 18. There is more folly in the heart of man than in the head. Foolishness stands first in the dark catalogues of evil, Rom. i. 21; Titus iii. 3.

THE EVIDENCE OF FOLLY may easily be traced by looking into the Conc. under the word. In the New Testament we read of the *foolish builder*, Matt. vii. 26; the *foolish virgins*, Matt. xxv. 3; the *rich fool* (the New Testament Nabal), Luke xii. 16—21; *foolish talking*, Eph. v. 4; *foolish questions*, 2 Tim. ii. 23. *Foolish lusts*, 1 Tim. vi. 9, &c.

SOLOMON, the wisest of men, wrote most upon folly. The Book of Proverbs traces it in its countless forms—of thought, xxiv. 9; and word, xv. 2; and deed, x. 23; its blind infatuation, i. 17; its incorrigible persistency, xxvi. 11; xxvii. 22; its desperate foolishness, xiv. 24; its grievous wickedness, xiii. 19; xiv. 9. The Book of Ecclesiastes speaks of it again and again as infatuated madness, i. 17; ii. 12; vii. 25.

FRUITFULNESS.**—See *Usefulness—Zeal*.

(Contrast *Barrenness*.)

EMBLEMS.

A vineyard.—The Church is compared to a vineyard, where both the vineyard and the vine are types

of fruitfulness, Ps. lxxx. 15; Isa. v. 1—7; Hosea xiv. 7; John xv. 1—8.

A garden, Cant. iv. 12—15; Isa. lviii. 11.—“A garden enclosed”—“a little spot enclosed by grace”—the emblem of beauty—fragrance—fruitfulness.

Trees of righteousness.—Believers are compared to fruitful trees:—The *apple* (or citron) for beauty and variety, Cant. ii. 3; the *vine*, for luxuriance and richness of fruit, Ps. lxxx. 8—11; Cant. ii. 15; Jer. ii. 21; Hosea xiv. 7; the *fig* for sweetness, Cant. ii. 13; Luke xiii. 6; the *olive* for fatness, Hosea xiv. 6; Rom. xi. 24; the *palm* for usefulness, Ps. xcii. 12.

Fruits in their season.—It is interesting to mark in the Canticles, how the rich variety of the Church's fruitfulness is set forth by the trees of the garden, each ripe in its own season. Here are “tender grapes” for the spring, ii. 13; spices and pleasant fruits for summer, iv. 13, 14; and nuts for autumn, vi. 11.

The fruits Christians bear are not in every case, and at all times, the same. The plant of prosperity stands in the garden, and yields the rich fruit of thankfulness, whilst adversity brings forth sweet patience—suspense gently blossoms into hope—and service gradually ripens into happiness. But every kind is beautiful in its season.

Aaron's dress.—The golden bells and pomegranates at the bottom of the ephod Aaron wore, are supposed to represent the joyful sound of the gospel of Christ; also the fruitfulness of the gospel ministry and spiritual priesthood, Exod. xxviii. 34.

EPHRAIM.—The word Ephraim means fruitful (properly, being in the dual form, twofold; *i. e.*, abounding fruitfulness). See Gen. xli. 52, (marg.) The prophet Hosea often refers to this, as in ix. 16; x. 1; xiii. 15.

The word EPHRATAH is of kindred derivation—*fruit-bearing*. Its use is strikingly significant in Micah

v. 2—"thou Bethlehem Ephratah," the little spot whence rose the Plant of Renown.

FRUIT-BEARING. — The figure of fruitfulness, whether for good or evil, is one of the pregnant figures especially used by St. Paul. See Conc. In Phil. i. 11 he uses the word describing what a Christian should be,—like a well-laden fruitful tree, bowing down and bending beneath the weight of ripe and mellow fruit—"filled with the fruits of righteousness."

GENTILES.

EMBLEMS.

Dogs, Phil. iii. 2 ; Matt. xv. 26.

Wild olive trees, Rom. xi. 24.

Christ's "other sheep, not of this fold," John x. 16.

Aliens and strangers, Eph. ii. 12.

The "little sister, that hath no breasts," Cant. viii. 8.

RECEPTION into the Church.

Illustrated by—

(a.) Many of our Lord's *parables*, as the transfer of the *Jewish vineyard*, Mark xii. 9.

(b.) *Peter's vision*, Acts x. 10—16, 28.

(c.) "*The middle wall of partition*" broken down, Eph. ii. 14, referring probably to the partition wall in the Jewish temple, on which notices were put up forbidding Gentiles to enter ; which parting-wall is done away in Christ.

THE ABRAHAMIC COVENANT was designed to include all true believers, from the very first, especially as enlarged to Jacob, Gen. xxxv. 11 ; Rom. iv. 11, 12, 16, 17.

THE TABERNACLE AND TEMPLE.—It is well worthy of note how the materials of the tabernacle and temple were obtained from Gentile sources,—the gold and silver and fine linen from Egypt ; the cedars of

Lebanon from Hiram; the brass from Syria, &c.
—See *Dedication*.

RUTH.—Many regard Ruth as a figure of the Gentile Church. By marriage with Boaz (which means, “in Him is strength”) she was united to one who was a Redeemer and Restorer of life. See chap. iv. 15 (marg.)

THE GENEALOGY OF CHRIST.—Two Gentile mothers (Rahab and Ruth) being included in Christ’s ancestry, may intimate the favour He has for the Gentiles as well as for the Jews.

THE GODLY SEED.—Throughout the several dispensations there have been many of God’s saints called from the Gentiles—as Melchisedek—Job—Jethro—Rahab—Naaman—and probably we may add Caleb (see *Smith’s B. D.*)—Ruth; besides numbers about whom it is difficult to pronounce.

GENTILE WIVES.—It is also observable, how many Jewish men of note married Gentile wives—as Joseph, Gen. xli. 45; Moses, probably twice, Exod. ii. 21; xii. 1; Boaz, Ruth iv. 13; Solomon, 1 Kings iii. 1.

THE LORD JESUS.—The Lord’s favour towards the Gentiles, and His tender dealings with them, were marked in many ways,—

(1.) Some of Christ’s most expressive titles exhibit this,—“The light of the *world*” (“not of the Jews only”), Luke ii. 32; John viii. 12; cf. Isa. xlii. 6, 7; so also the title of “the corner-stone,” Eph. ii. 20; “the desire (or *desideratum*) of all nations,” Haggai ii. 7.

(2.) Some of Christ’s miracles.—Matt. viii. 5—13 (the centurion’s servant); Matt. xv. 21—28 (the Syro-phœnician’s daughter); Mark v. 1—20 (the Gadarene, —most probably a Gentile).

(3.) Some of Christ's parables.

(4.) His commendation of the faith of a Gentile, Matt. viii. 10; and of the good Samaritan, Luke x. 30—37.

Christ was honoured at His birth by Gentiles from the East, Matt. ii. 1—11; and, near His death, by Gentiles from the West, John xii. 20, 21. The first acknowledgment of the righteousness of Christ at His death was made not by a priest nor by a Jew, but by a Gentile and a soldier, Mark xv. 39.

THE GOSPELS of St. Mark and St. Luke were written especially for Gentile Christians.

FOUR PRECIOUS WORDS, properly Jewish, have gained a common usage alike by Jew and Gentile,—Abba—Hosanna—Hallelujah—Amen.

GENTLENESS.**—See *Kindness—Love—Meekness*.

Prov. xi. 30.—“He that winneth souls is wise.”

Prov. xv. 1.—“A soft answer turneth away wrath.”

Prov. xvi. 24.—“Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.”

Eccles. x. 4.—“Yielding pacieth great offences.”

Cant. i. 15; iv. 1.—“Thou hast doves' eyes.”

The Bridegroom's commendation of the Bride,—“doves' eyes,”—gentle—loving—and pure.

Micah v. 7.—“The remnant of Jacob shall be in the midst of many people as a dew from the Lord.”

Gently distilling the blessing of truth. Cf. Deut. xxxii. 1; Ps. lxxii. 6.

1 Cor. xiii. 4, 5.—What a beautiful description of the gentleness and meekness of true charity!

1 Cor. xvi. 23, 24.—Of all St. Paul's Epistles,

1 Corinthians is the most severe ; yet how gently does it close,—with what words of love !

Eph. iv. 15.—“Speaking the truth in love.”

Phil. iv. 5.—“Let your moderation (your yieldingness) be known unto all men.”

James i. 19.—“Slow to wrath.”

James iii. 17.—“The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated.”

1 Thess. ii. 7, 11.—“We were gentle,”—with a nursing *mother's* tenderness, and a *father's* care.

1 Pet. iii. 8.—“Be pitiful, be courteous.”

Jude 22.—Of some have compassion.

Matt. xii. 19, 20.—The Lord Jesus our example.

GIFTS.*

Luke x. 17—20.—The abundance of gifts, however great, can never be compared with the blessedness of saving grace.

1 Cor. xii. 4—11.

(1.) All our gifts are bestowed by God. (2.) Our gifts are various,—the blessed Spirit “dividing to every man severally as He will.” (3.) All are given for “profit,” and not for pride.

1 Cor. xii. 31 ; xiii.—The greatest gifts are nothing in comparison with love.

Eph. iv. 7.

(1.) Every one has some gifts ; therefore all should be useful. (2.) No one has all gifts ; therefore none should be proud. (3.) Every one has his gifts, according to the gift of Christ ; therefore all should be content. (4.) Every one's gift is for the general good ; therefore we should seek the union of the Church. (5.) All gifts are out of Christ's fulness (ver. 8) ; therefore all should seek close union and fellowship with Him.

GODLINESS.

What is godliness? Conformity to the mind and

will of God,—having the heart and eye turned towards God. Cf. such expressions as “a good conscience towards God,” 1 Pet. iii. 21; “faith to God-ward,” 1 Thess. i. 8; “trust through Christ to God-ward,” 2 Cor. iii. 4; “alive unto God,” Rom. vi. 11; see Conc. for references under “to God”—“before God.”

See also in Conc. how reference to God is interwoven with holy things. We read of “godly sorrow”—“godly fear”—“godly sincerity”—“godly zeal”—“godly men”—“godly edifying”—“the doctrine according to godliness”—“the godly seed”—“godly jealousy,” &c.

In one or two passages of the Old Testament, it is interesting to observe how godliness is allied to mercy. See the marginal reading of Isa. lvii. 1, and Micah vii. 2.

In the New Testament the word “godliness” is used very frequently by St. Paul, and by him chiefly in 1 and 2 Timothy,—ten times in ten chapters. Was this because they were (with the Epistle to Titus) probably the last he wrote? as if the nearer he came to the end of his course, the more he viewed things with reference to God and godliness?

GOODNESS DIVINE.

The most general meaning of goodness in Scripture is that of bounty—kindness. So the word is applied to “a good man,” Rom. v. 7; *i.e.*, a liberal, beneficent man,—one who is “a common good;” a “good” eye, Prov. xxii. 9 (marg.); “a good work,” John x. 33; “a good land,” Deut. viii. 7, *i.e.*, fertile and productive. We read, 2 Chron. xxxiii. 32, of Hezekiah “and his goodness,” which is explained in the margin—his “kindness.” In like manner we must understand the expression when applied to God. Our English word God—it is familiar to most persons—has just this meaning, God, *i.e.*, *the good one.*

GOODNESS is ascribed to each person of the Blessed Trinity.

God the Father, Ps. xxv. 8 ; xxxiv. 8 ; lxxxv. 6 ; c. 5 ; cvi. 1 ; cvii. 1 ; cxviii. 1, &c.—See Conc., Luke xii. 32.

God the Son.—“The good shepherd,” John x. 11.

God the Holy Ghost.—Neh. ix. 20 ; Ps. cxliii. 10 ; cf. Matt. vii. 11 with Luke xi. 13.

The MANIFESTATION of *Divine goodness* is set forth in numberless texts and phrases. We read of—

“The *riches* of God’s goodness. “*Riches*,” one of the intensive words of Scripture used especially by St. Paul ; “the riches of God’s goodness, and forbearance, and long-suffering,” Rom. ii. 4. (Wickliffe’s translation was “*richesses*.”) “The exceeding riches of His grace,” Eph. i. 7 ; ii. 7 ; riches of “mercy,” Eph. ii. 4 ; “the unsearchable riches of Christ,” iii. 7 ; riches “of glory,” and “in glory,” Rom. ix. 23 ; Phil. iv. 19.

The pleasure of Divine goodness, Eph. i. 5 ; “the good pleasure of His goodness,”—a remarkably intensified expression—“goodness”—“pleasure of goodness”—and even “good pleasure of goodness,” 2 Thess. i. 11 ; see Conc.

The good will, Rom. xii. 2 ; “the good will of Him that dwelt in the bush,” Deut. xxxiii. 16.

The good hand of God, Ezra viii. 18, 22. See a striking explanation of the liberal “hand” in 1 Kings x. 13, where Solomon’s “royal bounty” is called in the margin, “according to the *hand* of king Solomon.”

The good word of God, 2 Kings xx. 19 ; Jer. xxix. 10 ; Heb. vi. 5.

The good promise, 1 Kings viii. 56.

“The goodness of God comprehends all His attributes. All the acts of God are nothing else but the effluxes of His goodness, distinguished by several names, according to the object it

is exercised about. As the sea, though it be one mass of waters, yet we distinguish it by several names, according to the shores it washeth and beats upon, as the British and German Ocean, though it be all one sea."—*Charnock*.

Gen. iii. 1.—The first temptation was to cast a doubt upon the goodness of God.

Exod. xxxiii. 18 ; xiv. 7.

How large a part the Divine goodness bears, in the proclamation of the Divine name !

Ps. lxxiii. 1.—“Truly God is good to Israel.”

The beginning of the psalm probably represents the end of Asaph's thoughts ; and the blessed repose he found in the midst of doubt, when he could rest upon this firm anchorage,—“truly God is good to Israel !”

Nahum i. 7.—“The Lord is good.”

Following upon “God is jealous and the Lord revengeth,” Divine justice is not prejudicial to Divine goodness.

GOSPEL.*—See *Law and Gospel*.

The meaning of the Greek word for gospel is well known—viz., good or glad tidings ; so it is used, Luke ii. 10, viii. 1 ; Acts xiii. 32 ; Rom. x. 5. Our Saxon word may mean either God's speech, or plan, or teaching, or good news.

Many FIGURES may be used as illustrations of the “good news from a far country,” Prov. xxv. 25.

It is grateful, “as *cold waters* to a thirsty soul,” Prov. xxv. 25.

It is welcome, as *the herald's feet* seen coming o'er the mountains, Isa. lii. 7 ; Rom. x. 17.

It is sweet, as the *joyful sound* of the jubilee trumpet, proclaiming liberty and happiness, Ps. lxxxix. 15.

THE GOSPEL is compared to a *glass* or mirror, by which is seen “the glory of the Lord,” 2 Cor. iii. 18.

To a *law*—"The law of the Spirit of life in Christ Jesus," Rom. viii. 2.

To a *message of mercy* "sent," Acts xiii. 26.

Many receive the gospel as a tale that is told to all, rather than as a message that is sent to them.

GRACE.***—See *Inability—Love Divine—Mercy—Salvation*.

The Greek word ordinarily used for grace (*χαρις*) properly means *gift*, and is so translated, 2 Cor. viii. 4. The word *δωρεάν*, which also stands for grace, well illustrates the freeness of God's grace in our salvation; it is rendered in John xv. 25, "without a cause;" and in 2 Cor. xi. 7, "freely," *i.e.*, without recompense.

The same idea in Greek belongs alike to the two words of salvation employed in meeting and at parting—"all hail," Matt. xxviii. 9 (*χαίρετε*), Luke i. 28; James i. 1; "farewell," 2 Cor. xiii. 11 (*χαίρετε*), both expressing the wish for health, happiness, favour.

SCRIPTURAL NAMES.—It is remarkable how many Scriptural names are formed from words conveying the idea of grace and favour. They are chiefly combinations of the words Nathan—Hanan—Nadab, as Jonathan, Elnathan, Nathaniah, Nathanael, Johanan (whence our word John), Hannah, Hananiah, Ananias, Jonadab, Jehonadab; also from Zabud (which signifies given), whence Zabdi, Zebedee. The words Matthew, Matthias, Matthanah, all signify the gift of the Lord.

GRACE is ascribed to each person of the blessed Trinity:—

"*God the Father*" is spoken of by St. Peter as "the God of all grace," 1 Peter v. 10; see Ps. lxxxv. 11.

"*God the Son*," see John i. 14, 16, 17; Rom. v. 15; 1 Cor. i. 4; Eph. ii. 7.

God the Holy Ghost: "The Spirit of grace," Zech. xii. 10; Heb. x. 29.

So also, we read of "the throne of grace," where God dwells, Heb. iv. 16 ; "the word of grace" which God has given, Acts xiv. 3, xx. 32 ; "the gospel of grace" which God has sent, Acts xx. 24.

The ORIGIN of grace is nothing less than the fountain of God's own free love and will, Exod. xxxiii. 19 ; Rom. ix. 15—18. It is given for His "own sake," Isa. xliii. 25, xlviii. 9—11 ; for His "name's sake," 1 Sam. xii. 22 ; Ezek. xxxvi. 22 ; Ps. xxv. 11 ; 1 John ii. 12. It is His own free gift—"the gift of grace," Rom. v. 15 ; "the grace of God that bringeth salvation," Titus ii. 11 ; the salvation "sent" to the Gentiles, Acts xxviii. 28 ; the repentance "granted," Acts xi. 18 ; the salvation "granted," Ps. lxxxv. 7 ; the mercy granted, 2 Tim. i. 18 ; the reconciliation first on God's side, 2 Cor. v. 18—20 ; 1 John iv. 10, &c.

HISTORICAL ILLUSTRATIONS.

The freeness and simplicity of the plan of salvation are beautifully shadowed forth by many types and histories of the Old Testament, as well as by the narratives of the New Testament ; as, *e.g.*, by—

The passover, Exod. xii., when the Israelites were rendered secure by the simple appointment of sprinkling the typical blood of the lamb upon the doorposts of their houses. Nothing could have been simpler ! They were required to fight no battle ; to undergo no weary labour : only to be found within the shelter of the sprinkled blood !

The manna, Exod. xvi., gathered every day fresh and free, and enough for all ! No seed to sow ; no ground to prepare ; no field to reap ; no journey to take. The "bread enough and to spare" lay round about their tents ; they had only to gather it ; and there was enough for all that multitude of 3,000,000 people to feed them daily for forty years.

The water from the smitten rock, Exod. xvii. 1—7 ; Num. xx. 10, 11.

The brazen serpent, Num. xxi. 6—9. Here even a look was sufficient! The man who might be too weak to walk, or even lift a hand or move his tongue, had but to cast his eye to the uplifted pole, and “look and live!”

The cities of refuge, Num. xxxv. 6—34 ; Joshua xx. ; within easy reach of every part of the land, and always standing open to receive all comers.—See *Refuge*.

Naaman's cure, 2 Kings v. ; washing seven times in Jordan. The very simplicity of the cure was the leper's stumblingblock.

The miracles of healing wrought by Christ and the apostles.

The FREENESS of grace is also set forth by the expressions used, as, Isa. lv. 1, lii. 3, buying “without money and without price;” redeemed when “without strength,” Rom. v. 6 (the very word used in Greek for the “impotent folk” and “the impotent man,” John v. 3, 7); without limit on God's part, to “whosoever will call on the name of the Lord,” Joel ii. 32 ; “whosoever will take of the water of life freely,” Rev. xxii. 18.

Richard Baxter used to say, I conceive there could be no word so strong as the “whosoever” in the gospel offer. If God had put my own name in His word, and made it an express revelation that Richard Baxter might be saved, it would not have been half so strong, because there might have been many Richard Baxters, and how could I be certified that it was for me especially the word was meant? But when He has said “whosoever will,” then I can have no doubt. The word is so inclusive, that none need fear exclusion ; so gracious, that none need apprehend rejection.

GOD'S PRECIOUS GIFTS OF GRACE.—It is interesting to trace in the Conc. how many of man's most precious treasures are said to be the *gifts* of God:—God

gave the Sabbath, Ezek. xx. 12 ; the law, Ezek. xx. 11 ; His good Spirit, Neh. ix. 20 ; the spirit of man, Eccles. xii. 7 ; the Lord gave the people rest, Joshua xxi. 44 ; He gave the Lord Jesus to be the Head of His Church, Eph. i. 21 ; and Christ gave Himself for us, Gal. i. 4 ; Titus ii. 14 ; Eph. v. 25 ; 1 Tim. ii. 6, &c.

The TIME of GRACE, Isa. xlix. 8 : “ In an acceptable time ” — “ a time of grace,” *marg.*

The REIGN of GRACE, Rom. v. 21. The apostle represents grace as a mighty monarch triumphing over a cruel usurper. Sin and grace both have their kingdoms ; but the grand and final victory must belong to grace. St. Paul has been, not without impropriety, called “ the apostle of grace.” No New Testament writer so exalts and dwells upon “ the riches ” — “ the exceeding riches ” of grace. How he magnifies it — in his own experience, 1 Cor. xv. 10 ; 1 Tim. i. 12 — 16 ; Gal. i. 15, 16 ; and in the calling of the Gentiles, Eph. iii. 2, 7, 8, where he multiplies words to make the strongest superlatives — “ the *gift* of the *grace given!* ” All his fourteen epistles close with the prayer for grace. It seems to have been his sign-manual, which no other apostle used during his lifetime, though St. John used it after his death. The word *χαρις*, so common to St. Paul and to St. Luke, is seldom or never used by St. Matthew or St. Mark.

Gen. iii. 15.—The first promise.

It is a fact which should never be forgotten, how entirely the first promise speaks of grace. Our first parents sinned, but they showed no signs of repentance ; they sought no pardon ; they made no confession ; they prayed no prayer ; they fled from the Creator, and hid themselves amongst the trees of the garden ! Truly, it was all of grace that the Lord came to them ; it was His own free thought of love that gave the first acorn promise of redemption !

Zech. iv. 7.

The final cry of grace : "Grace, grace," *i.e.* fulness of grace ; as we read of "peace, peace," *i.e.* perfect peace, Isa. xxvi. 3, *marg.*

2 Cor. iii. 18 ; 1 Pet. i. 13.

Grace and glory—in their union and commingling. It seems strange, where we should have looked for grace, to read of glory, as in 2 Cor. iii. 18 ; and where we should have looked for glory, to read of grace, as in 1 Pet. i. 13. But "He that hath the Son *hath* life," 1 John v. 12 : grace is only the dawn, of which glory is the perfect day.

Rev. xxii. 17, 21.

The last words of Revelation still speak of grace ; the echo lingers. Despite all the accumulated guilt of man from Adam's days, and the attempts of thousands to poison the sweet waters, the river of the water of life still flows fresh and bright and full. As the first promise came by grace, so the last offer of a free salvation speaks of the same : only the river flows in a wider, broader channel.

HARDNESS MORAL AND SPIRITUAL.*—See *Rebellion—Stubbornness—Unbelief—Sin, Progress of.*

ILLUSTRATIONS.

"*A heart of stone,*" Ezek. xi. 19 ; xxxvi. 26 ; cold, dead, insensible.

"*A face harder than a rock,* Jer. v. 3 ; impudent and bold.—See *Shamelessness.*

"*Stiff of forehead and hard of heart,*" Ezek. iii. 7, *marg.* ; Prov. xxi. 29.

Hard as an adamant stone, Zech. vii. 12 ; probably the diamond, remarkable for its excessive hardness ; of all known substances, the most difficult to work upon.

Blind.—The same Greek word (*πῶρωσις*) is rendered in the text and margin interchangeably "blindness" and "hardness."—See Mark iii. 5 ; Rom. xi. 25 ; Eph. iv. 18. It is doubtful whether it refers properly to

the skin, causing a film over the eyes, producing blindness; or to the induration of bones, producing callousness and insensibility to the touch.—(See *Bishop Wordsworth*, Mark vi. 52.) Both figures are equally suggestive of a moral application.

Torpid and benumbed, Rom. xi. 7, 8 (quoting Isa. xxix. 10), according to the view of Hammond and others, is taken from the figure of one benumbed, through the stupifying draught given to condemned criminals before execution.

Scared, cauterized, or branded, “as with a hot iron,” 1 Tim. iv. 2; made callous; a terrible mark of the apostasy of “the latter times.”

“*Past feeling*, because of the blindness (marg., hardness) of their heart,” Eph. iv. 18, 19.

Isa. vi. 9, 10.—It is a noteworthy fact that this solemn passage is quoted most frequently in the New Testament, of any Old Testament text.

EXAMPLES.

Pharaoh—the Old Testament type of incorrigible hardness of heart, defiant alike of mercy and of judgment. It is remarkable that Pharaoh “seems to have been more emboldened to sin, by those miracles of mercy which removed the plagues, than by those of judgment which inflicted them.”—*Nicholls*.

The *Canaanites* in the time of Joshua were a striking example of those who have had many warnings, and yet refuse all thought of submission. They had heard of the flood; of the destruction of Sodom and Gomorrah, and the cities of the plain; the plagues of Egypt; the destruction of Pharaoh; the destruction of their neighbours the Amorites; the miraculous passage of the Jordan; the miraculous overthrow of Jericho; the faith and preservation of Rahab and her family; and yet they hardened their hearts against fear, and were justly destroyed, Joshua x. 40.

Jeroboam, the son of Nebat, though so solemnly

warned by what happened to him and to the prophet of Judah, was in no degree softened, 1 Kings xiii. 4, 24, 33.

Ahaziah's hardened impenitence, even upon his death-bed, 2 Kings i. 4.

Amon, 2 Chron. xxxiii. 21—23.

Zedekiah, 2 Chron. xxxvi. 12, 13 ; and Jehoiakim (Jer. xxxvi. 23), sons of pious Josiah.

Israel in the time of Jeremiah, Jer. v. 3, viii. 12, xlv. 16, 17 ; of Ezekiel, iii. 7 (marg.) ; of Hoshea, 2 Kings xvii. 14 ; in our Lord's time, and afterwards, even until now, Rom. xi. 7—10 ; 2 Cor. iii. 14, 15.

Herod hardened his heart by putting his reprover into prison, and allowing a just man to be wantonly put to death, Mark vi. 17, 27.

THE GOSPEL of ST. JOHN especially brings out the unbelief and hardness of the Jews, after some of our Lord's mighty works, see chap. v. 16, vi. 30, vii. 23, ix. 16—41, xi. 46—57, xii. 10, 11.

HEAD OF THE CHURCH—CHRIST.—See *King—Lord—Union to Christ*.

There is a threefold sense in which the figure is applied—

A *natural* head—the head of the body ; suggesting the figure of life, control, and sympathy, Col. i. 18.

A *conjugal* head—as the husband is the head of the wife ; shadowing forth Christ's love and authority over the Church, Eph. v. 23.

A *political* head—as a king is the head of government to his subjects, Isa. vii. 8 ; illustrating Christ's rule and dominion in His kingdom.

The Lord Jesus is Head over the Church, Eph. i. 22 (divinely appointed) ; over every man, 1 Cor. xi. 3 ; over all things, Eph. i. 22 ; over the heathen or Gentiles, Ps. xviii. 43 ; over creation, Ps. viii. 6—8 ;

Heb. ii. 6—8 ; over all principality and power, Col. ii. 10.

He is the Head, as—

Leader or prince, Acts iii. 15.

Captain of Salvation, Heb. ii. 10 ; foreshadowed, Joshua v. 13 ; vi. 2.

Master, alone and supreme, Matt. xxiii. 10 ; John xiii. 13.

The *Shepherd* of the sheep, Zech. xiii. 17.—See *Shepherd*.

Forerunner, Heb. vi. 20. .

First-born, Ps. lxxxix. 27 ; first-begotten before every creature (“begotten of the Father before all worlds”), Col. i. 15 ; “the first-born” or chief “among many brethren,” Rom. viii. 29 ; “the first-born from the dead,” the earnest and pledge of resurrection life, Col. i. 18.

God is gathering together in one all things in Him, as under one head,” Eph. i. 10 ; all things in heaven and earth ; angels and men, Jew and Gentile, the living and the dead ; creation, animate and inanimate ; all—God will gather together all in Him.

Christ’s head is compared in Cant. v. 11 to the “most fine gold” (Heb., gold of gold ; gold wrought to the highest purity), which may denote the Divine supremacy of the heavenly Bridegroom (cf. the “head of gold” in Nebuchadnezzar’s image, representing him as supreme king) ; or it may represent Christ as crowned Head and King of the Church.

HEARING.***—See *Docility—Scriptures*.

ILLUSTRATIONS under the Law.

Aaron and his sons.—At their consecration, the blood of the ram was to be put partly upon the tip of the right ear, Exod. xxix. 20 ; not only as one of the three extremities of the body, but probably also

with a symbolical meaning,—that they should be ever ready to hear the Divine commands.

The leper.—At the cleansing of the leper in like manner some of the blood of the trespass-offering, and some of the holy oil, was to be put upon the tip of the right ear, Lev. xiv. 14, 17.

The faithful servant, whose ear was to be bored through at his master's door, was a beautiful token of willingness, cheerfully to hear and obey a master's wishes, Exod. xxi. 6.

HOW MANY KINDS OF EARS AND HEARING are spoken of in Scripture! Dull, heavy, itching, uncircumcised, opened, obedient ears.—See Conc. ; and also cf. Ezekiel's hearers, Ezek. xxxiii. 30—33 ; Athenian hearers, Acts xvii. 21 ; the parable of the sower, Mark iv. 14—20.

HOW MANY PRECEPTS urge the duty of attentive hearing!—See Conc. under give ear—hearken—diligently—incline the ear (the figure of one stooping down to catch the faintest whisper)—“swift to hear.” “Hear this word” (the beginning of three consecutive chapters of Amos, iii., iv., v.) ; “Hear, all ye people ;” “Hear, I pray you, . . . ye princes ;” “Hear ye now what the Lord saith,”—the three sections of the prophecy of Micah (i. 2 ; iii. 1, 9 ; vi. 1, 2) ; “He that hath ears to hear, let him hear.” No precept, perhaps, was so frequently repeated by Christ as this, Matt. xi. 15 ; xiii. 9, 43 ; Mark iv. 9, 23 ; vii. 16 ; Luke xiv. 35. Even from the throne above, He addressed the same charge to each of the seven churches, “He that hath an ear, let him hear what the Spirit saith unto the churches,” Rev. ii. 7, 11, 17, 29 ; iii. 6, 13, 22 ; cf. also Christ's miracles of healing the deaf, Matt. xi. 11 ; Mark vii. 37 ; ix. 25, with their symbolical and spiritual meaning.

HEAVEN.***

FIGURES OF—

A paradise restored, 2 Cor. xii. 2, 4; Rev. ii. 7; where there will be more than Eden's beauty and Eden's peace, and no serpent creeping in to steal away sweet happiness.

A city, Heb. xi. 16; xiii. 14; a "city of God," without griefs or graves, or sins or sorrows; whose inhabitants no census has ever numbered; whose walls are salvation, and whose gates are praise.

A country—a "better country—that is, an heavenly" (literally, a Fatherland), Heb. xi. 16; the meeting-place of those who were redeemed from among men unto God, and who worship Him with holy angels in sinless happiness.

A temple, Rev. iii. 12; vii. 15; bright with the Divine glory, filled with the Divine presence.

A garner, Matt. iii. 12.

A kingdom—"the kingdom of Christ and of God," Eph. v. 5; "the everlasting kingdom of our Lord and Saviour Jesus Christ," 2 Pet. i. 11.

An inheritance "incorruptible, undefiled, and that fadeth not away," 1 Pet. i. 4; "the inheritance of the saints in light," Col. i. 12.

"*The rest* that remaineth for the people of God," Heb. iv. 9 ("the keeping of a Sabbath," marg.); the rest from care and sin and sorrow, from labour and trouble, weakness and want.—See *Rest*.

God's dwelling-place, 1 Kings viii. 30; Matt. vi. 9.

God's throne, Isa. lxvi. 1; 1 Kings viii. 27; Acts xvii. 24.

The "*Father's house*" of "many mansions," prepared for the Redeemed by Christ, John xiv. 2.

HELP DIVINE.**—See *Strength—Trust—Upholding*.
Some forcible illustrations may be gained of the

meaning of the word help, from the marginal readings of several texts. The word help is rendered "save," Ps. xii. 1, marg. (as in Ps. cxviii. 25, "save now," is, in the Prayer-book version, "help me now.") It is rendered "*strengthened*," 2 Chron. xxix. 34, marg. ; "*meet*," *i.e.*, with succour, Ps. lix. 4, marg.

The Greek verb ordinarily translated help is, in derivation, like our English word *succour* (from *sub-curro*) ; so Parkhurst derives βοήθew from ἐπι βοήν θέω, "to *run* on occasion of a cry"—namely, "to give assistance." How beautifully this illustrates such precious texts as Heb. ii. 18 ; iv. 16 ; xiii. 6. The noun βοήθεια, used in Acts xxvii. 17, suggests another figure—"they used helps, *undergirding* the ship."

Matt. xv. 25 (Peter's cry to Jesus) ; Mark ix. 22, 24 (the father of the poor child's) ; Acts xvi. 9 (the man of Macedonia's) are illustrations where the verb is used of cries for help.

Rom. viii. 26.—"The Spirit helpeth our infirmities." Another Greek word conveying another striking figure—συναντιλαμβάνεται, "taketh hold together ;" a figure taken from two persons, each helping to lift or carry a heavy load. It is the word used Luke x. 40, ("Bid her therefore" that she lend *a helping hand*.)

SCRIPTURAL NAMES.

Azariah and Azriel mean the help of God ; Azariah, helped of Jehovah (six persons are so called) ; Ezer and Ezra, help, or a helper ; Eliezer (afterwards contracted into Lazarus), means the help of my God (eleven persons are so named). How appropriate the name was, when Moses gave it to his son, Exod. xviii. 4 ; see marg. ; either in thankfulness for past mercies, or in expectation of future help ; and in the case of the poor beggar, Luke xvi. 20, who, in his deep poverty, found help and hope in God.

Ebenezer—"the *stone of help*"—1 Sam. vii. 12

(marg.); the pious memorial, set up in remembrance of God's past mercies.

“The help of *God's countenance*, Ps. xlii. 5. An expression implying omniscient care, unfailing sympathy, and fatherly readiness to help. David's believing expectation of this, kept him from sinking; nay, it kept him from drooping! His harp was a palliative to Saul's melancholy, but his hope was an effectual cure for his own.

The help of *God's hand*, see Job viii. 20.—“He will not take the ungodly by the hand,” is the marginal reading, when the text is “neither will he help the evil doers;” see Ps. cxix. 173.

The help of *God's shield*, Deut. xxxiii. 29; Ps. cxv. 9—11 (three times).

THE BOOK OF PSALMS contains about fifty references to help. Two thoughts seem to be clearly brought out by them,—

Vain is the help of *man*, see Ps. lx. 11, &c.

Sufficient is the help of *God*, Ps. xlvi. 1; xxii. 19 (cf. v. 11), xxxviii. 22; xl. 13, 17; lxx. 1; lxxi. 12; xciv. 17, &c.

The earnest cry for *speedy* help should be noted. “Make haste to help me;” “Make no tarrying;” see Ps. xlvi. 5,—“God shall help her, and that right early,”—margin, “when the morning appeareth,” as Ps. xxx. 5; Exod. xiv. 24, 27; 2 Chron. xx. 20.

1 Chron. xv. 26.—“God helped the Levites.” It might scarcely seem as if they required Divine help in this case; but perhaps they were afraid after the breach upon Uzzah. In any case, it is well to acknowledge our dependence upon God's help in everything, especially in our religious duties, Ps. xciv. 17.

2 Chron. xxxii. 7, 8.—Hezekiah's noble confidence.

Acts xxvi. 22.—St. Paul's testimony, after well nigh thirty years of Christian warfare.

Dan. xi. 34.—“Holpen with a little help”—“a little”—but what a comfort at such a time!

THE LORD JESUS. The "mighty One" chosen to be our Helper, Ps. lxxxix. 19; "able to succour," Heb. ii. 18; to help them that have "no helper," Ps. lxxii. 12; just as He so graciously helped the impotent man at the pool, John v. 7, 8; the blessed Mediator, through whom we may "come boldly to the throne of grace" for "help," Heb. iv. 16; the Son "made perfect through sufferings," who Himself has felt the succour of the Father's help, Isa. l. 7—9.

QUESTIONS.

Job vi. 13.—"Is not my help in me?"

Isa. x. 3.—"To whom will ye flee for help?"

Ps. xxii. 1.—"Why art thou so far from helping me?"

HIDDEN—GOD'S PEOPLE.—See *Refuge*.

"THY HIDDEN ONES," Ps. lxxxiii. 3; "hidden," in respect to their safety; "hidden," in regard to their secrecy; "the world knoweth them not," 1 John iii. 1; "as unknown, and yet well known," 2 Cor. vi. 9.

Valuable things are often hidden; as in nature, "full many a gem of purest ray serene," &c.; like beautiful flowers behind the hedge; like beautiful shells beneath the sea; like beautiful diamonds beneath the earth. Men hide their valued treasures under lock and key, or in some safe hold. Eastern nations bury their treasures in the ground (Matt. xiii. 44). The figure brings out many truths about the "hidden ones" of Christ's kingdom.

Col. iii. 3, 4.—"Your life is hid with Christ in God. When Christ, who is our life, shall appear, then," &c.

The Christian is now, in one sense, like the manslayer in the city of refuge,—hidden in safe keeping *for a time*; but the day is coming of "the manifestation of the sons of God," when Christ will bring forth His own, and then shall the redeemed appear with the Redeemer, and be partakers of His glory.

Cant. iv. 12. — "A garden enclosed" — margin, "barred."

A description of the Church in its separation from the world ; like a sweet garden, set apart from the world's wide waste, where the Divine proprietor cultivates the beautiful "plant" of His pleasure, Isa. v. 7 (marg.); and looks to see it bloom and flourish in spiritual beauty.

GOD often hides His people in times of danger and peril from the stormy blast, or in time of their weakness and fear. How many *figures* are there of this :— "The secret of His tabernacle" (in the innermost shrine), Ps. xxvii. 5 ; so he hid Moses, Num. xiv. 10 ; "His pavilion," or royal tent (the inner court, to which only the special favoured ones have access, Esther iv. 11 ; Ps. xxvii. 5 ; xxxi. 20) ; under the shadow of the outstretched wings, Ps. lvii. 1 ; xci. 4.

And how many *examples* too ! Noah and his family hidden in the ark, Gen. vii. 8 ; Moses hidden by his parents, Heb. xi. 23 ; Rahab and her household, Heb. xi. 31 ; Elijah near brook Cherith, 1 Kings xvii. 3 ; the hundred prophets hidden by Obadiah, 1 Kings xviii. 4 ; and also the seven thousand "hidden ones," 1 Kings xix. 11 ; Rom. xi. 4 ; Joash concealed six years in the house of the Lord, 2 Chron. xxii. 11, 12 ; Jeremiah and Baruch, Jer. xxxvi. 26 ; Christians at Petra, &c.

Zeph. ii. 3.—"Hid in the day of the Lord's anger," Isa. xxvi. 20, 21.

HOLINESS DIVINE.

GOD IS LIGHT, 1 John i. 5—essential purity—unsullied holiness.

"HOLY, HOLY, HOLY."—The only attribute thrice repeated. The Psalmist heard of God's power "twice," Ps. lxii. 11 ; but the ascription of holiness is thrice repeated ; in the temple on earth, Isa. vi. 3, and before the throne above, Rev iv. 8.

THE LORD JESUS.—"The Holy One," Ps. xvi. 10 ;

Acts iii. 14 ; Luke i. 35 ; untainted by sin, Heb. iv. 15 ; vii. 26 ; 1 Pet. ii. 22 ; “the image of God, 2 Cor. iv. 4 ; Heb. i. 3 ; typified by the ancient sacrifices “without blemish and without spot,” by the high priest, in his consecration, separation, dress, and especially by the inscription on the crown of his mitre, to be always worn—“Holiness to the Lord,” Exod. xxviii. 36—38.

The Holiness of the Lord Jesus.—How many striking proofs were given in His ministry upon earth ! He touched defiling things, yet He Himself caught no defilement. He was acknowledged innocent by Pilate, and by Herod, and by the traitor-apostle, Judas ! Even devils recognised Him as the Holy One, Mark i. 24.

THE HOLY SPIRIT.—Why is the title so especially given, the *Holy* Ghost ? the *Holy* Spirit ? Not because the third Person in the blessed Trinity is essentially more holy than the other two. But is it not because He is the great Communicator to the Church ? Holiness (not strength, or wisdom, or any particular grace) is the one especial thing, it is His office to communicate, as the parent root of all.

HOLINESS.*—See *Cleansing—Mortification—Perfection—Purity—Walking Holy*.

Many EXPRESSIONS of Scripture forcibly describe the nature and effects of holiness in the believer—

“*Conformed to the image of Christ*,” Rom. viii. 29. Close likeness to Christ is the very essence of all true holiness in the Christian, Eph. iv. 24 ; Col. iii. 10.

Following or imitating God, as dear children, Eph. v. 1. The highest dignity of the saints is to love what God loves, and hate what God hates. See Ps. xlv. 7, fulfilled in Christ the Holy One, Heb. i. 9. Cf. Ps. cxix. 104, 113, 128, 163 ; Prov. viii. 13.

“*Partakers of the Divine nature,*” 2 Pet. i. 4.

Walking in newness of life, Rom. vi. 6; doing all things from new principles.

Walking in the light, 1 John i. 7; Eph. v. 8.

Alive unto God, Rom. vi. 11.

Renewal in the spirit of the mind, Eph. iv. 24; Col. iii. 10.

Being *transformed*, Rom. xii. 2; *transfigured*, 2 Cor. iii. 18, the very word applied to Christ’s transfiguration, Matt. xvii. 2 (Greek).

Undefiled, Ps. cxix. 1; Cant. v. 2; vi. 9; Rev. iii. 4.

Unspotted from the world, James i. 27; Cant. iv. 7; Eph. v. 27; 1 Tim. vi. 14.

See in Conc. the strong description of holiness as separation from evil, under *Departing* from evil—*Hating*—*Abhorring*—*Forsaking* sin—*Freed* from sin, &c.

HOLINESS is constantly set forth under its double aspect—putting off the old man, and putting on the new—hating evil and loving good. See Lev. xviii. 3—5; Job i. 1; Ps. xxxiv. 14; xxxvii. 27, xvii. 10; cxix. 113, 163; Amos v. 15; Rom. vi. 11; xii. 19; Eph. iv. 22—32; 1 Pet. iii. 11.

ST. PAUL’S THREE RULES for a holy life, 1 Cor. x. 31; Col. iii. 17, 23.

THE HOLINESS of God’s *saints* is strikingly set forth in the TITLES given to them. They are called *saints*, or sanctified ones, meaning holy—set apart—to God; they are described as a “*holy people*”—“called”—“chosen”—“created unto good works.” See Eph. ii. 10; iv. 24; they are the “*Temple of God*,” the shrine where the Holy Spirit condescends to dwell.

The phrase “*a man of God*,” is the beautiful description given of a teacher or a holy person. It is applied to Moses, Elijah, Elisha, Shemaiah, David,

in the Old Testament prophets ; Timothy, and others. It implies entire consecration to God's service, and marked holiness of character. See such texts as 1 Tim. vi. 11 ; 2 Tim. iii. 17.

THE HOLINESS of God's *worship* is stamped on the very name sanctuary, *i. e.*, a holy place. It was marked most prominently in every part of the tabernacle worship ; in the "holy sanctuary," the unblemished sacrifices offered upon the "holy altar," by holy persons, in holy garments, with holy vessels, and in the observance of the holy Sabbath, and the presenting of holy gifts. Everything about the service of the Lord was to be holy—"holy water," "holy ointment," &c. ; see in Concordance. When the altar of burnt-offering at the entrance of the tabernacle is declared to be most holy, the marginal reading is still more emphatic—"It shall be an altar *holiness of holinesses*," Exod. xl. 10.

The BEAUTY OF HOLINESS, Ps. xxix. 2 ; xevi. 6, 9 ; xxvii. 4.

The institution of NAZARITESHIP, Num. vi., was a special type of holiness, as the leprosy was a type of sin.—See *Mortification*.

THE BOOK OF LEVITICUS.—Four charges are given in this early book (xi. 44 ; xix. 2 ; xx. 7, 26), which are quoted in 1 Pet. i. 15, 16, to point out the measure, motive, and model of the believer's holiness.

Gal. vi. 14.—"The cross once seen is death to every vice."

Eph. i. 4.—"He hath chosen us in Him . . . that we should be holy."

The broad seal of sanctification must witness to the privy seal of our election.

2 Tim. ii. 19.

The faith that unites to Christ, and makes us His, separates from all iniquity.

Heb. xii. 14.—“Follow . . . holiness.”

Follow, as with a hound-like scent and eagerness. Cf. Isa. xi. 3, marg.

2 Pet. iii. 11.—“What manner of persons ought ye to be in all holy conversation and godliness?”

Literally, in holy godlinesses. Our translators have supplied the word “all,” to express the full emphasis and intensity of St. Peter’s words.

Num. xiv. 24 ; xxxii. 12.—“Caleb followed the Lord fully.”

Luke i. 6.—Zacharias and Elizabeth “both righteous before God, walking in all the commandments and ordinances of the Lord blameless.”

Mark vi. 20.—John Baptist. Even Herod knew that he was “a just man and a holy.”

HOLY GHOST.***

EMBLEMS OF.

Wind or breath, Cant. iv. 16 ; Ezek. xxxvii. 9 ; John iii. 8 ; xx. 22 ; Acts ii. 2 ; mysterious—sovereign—mighty.

Water, Isa. xlv. 3 ; Ezek. xxxvi. 25 ; John vii. 38, 39 ; pure—cleansing—refreshing—fertilizing—free.

Fire, Matt. iii. 11 ; penetrating—illuminating—warming—consuming.

Oil, Isa. lxi. 1 ; Heb. i. 9 ; healing—comforting—consecrating.

Seal, Eph. i. 13 ; iv. 30 ; authenticating—marking—securing.

An earnest, Eph. i. 14 ; the pledge of future and full possession.

A dove, Matt. iii. 16 ; gentle—peaceful—pure.

A guide, John xvi. 13 ; tender—faithful—unfailing.

UNDER THE LAW the Holy Spirit’s work was set forth chiefly by the emblems of water (pure, running

water) and oil, which were used for purification, consecration, and anointing.

THE TITLES OF THE HOLY GHOST.—See Text-Books.

“It is curious to remark, that wherever the Holy Ghost is spoken of in the Bible, He is spoken of in terms of gentleness and love. We often read of ‘the wrath of God’ the Father, as Rom. i. 18 ; and we read of the wrath of God the Son, as Ps. ii. 12 ; but we nowhere read of the wrath of God the Holy Ghost.”—*M^cCheyne*.

He is called—

The “good Spirit,” Neh. ix. 20 ; Ps. cxliii. 10. Cf. the parallel texts, Matt. vii. 11, and Luke xi. 13.

The “free Spirit,” Ps. li. 12,—literally liberal, generous, princely.

The Comforter, or Paraclete, John xiv. 16, 26 ; xv. 26 ; a word of wide signification ; ascribed alike to God the Son, and God the Holy Ghost ; including the ideas of teaching, exhorting, pleading, strengthening, comforting.

“We should not forget in measuring the fitness of Comforter, ‘as the meaning of the word Paraclete,’ that the fundamental idea of Comforter, according to its etymology and its early uses, is that of strengthener, and not consoler ; even as the *παράκλητος* was one who, being summoned to the side of the accused or imperilled (hence the word advocate), stands by to aid and encourage.”—*Trench*.

THE GIFT OF THE SPIRIT is frequently described by words expressive of abundance and continuance. Thus the Holy Ghost is spoken of as—

Coming, as a mighty and powerful impulse, as in the case of Othniel, Jephthah, Samson, &c., personally, and upon the Church collectively.

Poured out, Ps. i. 23 ; Isa. xlv. 3 ; Joel ii. 28, 29 ; Zech. xii. 10 ; Acts ii. 17, 18.

Shed abundantly, Titus iii. 6.

Clothing, Judges vi. 34 ; 1 Chron. xii. 18, margins ;

so Luke xxiv. 49,—“endued,” or invested with the Spirit.

Dwelling, Ps. lxxviii. 18 ; John xiv. 17 ; Rom. vi. 9 ; 1 Cor. iii. 16 ; and also vi. 19.

Abiding, John xiv. 16.

Supplying the wants of the Church, Phil. i. 19.

The Greek word here (Phil. i. 19), is taken from the office of the Choregus, whose place it was to supply the chorus, at his own expense, with ornaments and all other necessaries. (See *Scapula*, *Xenophon*, &c.) So the Holy Spirit supplies the wants of the Church.

ST. LUKE'S GOSPEL contains the most frequent references to the Holy Ghost of all the gospels. In the first four chapters, we read of Zacharias and Elizabeth, John the Baptist, Mary, Simeon, and our Lord Himself, being filled with, or moved by, the Holy Ghost.

A STRIKING CONTRAST. Thomas, though one of our Lord's chosen apostles, who had been with Him during His ministry, and heard Him so often foretell His own resurrection, yet refused to believe the resurrection, until compelled by sight to say “My Lord,” John xx. 18. Elizabeth—less favoured—when Mary came to see her before He was born, at once acknowledged her as “the mother of my Lord,” Luke i. 43. “Elizabeth,” we read, “was filled with the Holy Ghost,” ver. 44.

FILLED WITH THE SPIRIT.—FULL OF THE HOLY GHOST.

How often these pregnant expressions occur ; denoting the energising, ennobling power of the Spirit in the heart of God's saints. They are generally marked by some special result following. Take, *e. g.*, the following cases :—

Bezaleel—Exod. xxxi. 3 ; xxxv. 30, 31—“filled

with the spirit of God ;” to prepare the materials for the tabernacle.

Zacharias and Elizabeth—Luke i. 41, 67—inspired with the spirit of prophecy.

John Baptist, Luke i. 15, 16. (See the beautiful connection.)

The *disciples* at Pentecost, and afterwards—Acts ii. 4 ; xiii. 52—endued with the ordinary and extraordinary gifts of the Spirit.

The seven deacons—Acts vi.—qualified for their important offices ; filled with wisdom, ver. 3 ; faith, ver. 5 ; and power, ver. 8.

Peter—Acts iv. 8 ; xiii. 19, 20—emboldened to confess Jesus Christ without fear.

Stephen—Acts vi. 5—witnessing a good confession ; rejoicing in the midst of danger, vi. 15 ; calm in the hour of death, vii. 55.

St. Paul—Acts ix. 17 ; xiii. 9—even from the commencement of his ministerial course, was filled with the Holy Ghost.

Barnabas, Acts xi. 24.

THE LORD JESUS. The Holy Ghost took part in the several steps of our blessed Lord’s life and work. In His conception, Matt. i. 20 ; His baptism, Matt. iii. 16 ; in the temptation, Luke iv. 1, 14 ; in His preaching, Luke iv. 14, 16 ; His miracles, Matt. xii. 28 ; His resurrection, 1 Peter iii. 11. †

Thus, by the Holy Ghost, the Lord was anointed, Isa. lxi. 1 ; Acts x. 38 ; filled, Luke iv. 1 ; led, Matt. iv. 1 ; empowered, Luke iv. 14 ; and that without measure, John iii. 34.

For the blessed results of the Spirit’s work, see under conviction—quickenings—regeneration—prayer—zeal, &c.

THE DIFFERENT GRACES spoken of in connection with His work, should not be overlooked—

Separately, faith, Acts vi. 5 ; xi. 24 ; hope, Rom.

xv. 13 ; love, Rom. v. 5 ; xv. 30 ; joy, Acts xiii. 52 ; comfort, Acts ix. 32 ; wisdom, Acts vi. 3 ; 1 Cor. xii. 8 ; patience, Gal. v. 5 ; goodness, righteousness, and truth, Eph. v. 9 ; Acts xi. 23.

Collectively, in one harmonious chain of many links, Gal. v. 22, 23.

HONOURING THE LORD.—See *Liberality—Praise—Submission—Trust—Zeal, &c.*

1 Sam. ii. 30.—The great principle, “Them that honour me I will honour.” See Ps. xviii. 20—26 ; xci. 14 ; Prov. iii. 5, 6 ; John xii. 26, &c.

It was a singular coincidence, that when the Rev. C. Simeon’s funeral sermons were preached, two of the preachers, without any previous consultation, fixed upon this text—“What a testimony to a holy life !”

At the end of the Franco-Prussian war in 1871, the Emperor of Prussia had a medal struck off of two different kinds, for combatants and non-combatants, both bearing the device—“God was with us, to Him be the honour.”

THE FIRST and the BEST to be given to God. See *Dedication.*

PUTTING FIRST THINGS FIRST.—The foundation of all moral and religious order is this, Matt. vi. 33 ; as in the Ten Commandments, and in the Lord’s Prayer, God’s honour is put as the first thing to be thought of.

EXAMPLES.

Noah.—After leaving the ark, Noah first built an altar to the Lord, before he sought a home and settlement for himself : and how graciously his offering was accepted, Gen. viii. 20—22 ; ix. 1—17.

Abraham.—Wherever he pitched his tent, there he built an altar, Gen. xii. 7, 8 ; xiii. 4, 18.

Jacob.—One feature in Jacob’s character was his readiness to acknowledge God’s hand and goodness.

See Gen. xxxi. 5, 7, 9, 42 ; xxxiii. 5, 11. In this he was a striking contrast to Esau. See also Jacob's vow and worship, Gen. xxviii. 16—22 ; xxxi. 54 ; xxxiii. 20 ; xxxv. 7 ; xlvi. 1.

Moses.—His noble regard to God's honour. See *Zeal*, Exod. xxxii. 11—14 ; Num. xiv. 13—19 ; Deut. ix. 26—29. His constant reference in the Book of Deuteronomy to "the Lord thy God."—See *Lord*.

Joshua, xxiv. 15.

Hannah dedicating her first-born child—the child of prayer—unto the Lord, 1 Sam. i. 11, 20—28 ; and see her full reward, ii. 21 ; for one child given to God, behold five added !

David.—His heroic faith when going against Goliath in the name of the Lord, 1 Sam. xvii. 32—37, 45, 47 ; his twice refusing to smite Saul, because he was "the Lord's anointed ;" his resignation in deep trouble—see *Submission* ; his care for the ark, 2 Sam. vi. 1, 2, 12 ; his desire to build the temple, and preparation for it, 1 Chron. xvii. 1—15 ; xxix. 1—5, 20 ; his pouring out the water of Bethlehem unto the Lord, 2 Sam. xxiii. 15—17.

Obed-edom, 2 Sam. vi. 11.—Blessed in his family and descendants, 1 Chron. xvi. 38 ; xxvi. 4—8.

Ebed-melech, Jer. xxxviii. 7—13 ; xxxix. 15—18.

The Jews, on their return from Babylon, first setting up the altar, and preparing to rebuild the temple before rebuilding the walls of Jerusalem, Ezra iii.

Ezra.—His noble spirit, viii. 21—23.

The Apostles, Acts iv. 19, 20 ; v. 29.

HOPE.***—See *Faith—Trust—Waiting*.

EMBLEMS.

An *anchor*, "entering into that within the veil," Heb. vi. 19.

A *harbour*, or "place of repair," Joel iii. 16. marg.

A *helmet*, 1 Thess. v. 8.

A *door*, Hosea ii. 14, 15, like "*the valley of Achor*" (the scene of Israel's trouble, Joshua vii. 26, marg., and one of the first earnestings of their future acquisitions in Canaan), for a "door of hope." Deep humblings of heart are often "the door of hope" to joy and victory.

The hope of a *tree* cut down, Job xiv. 7.

The hope in the *ploughman's* expectation, 1 Cor. ix. 10; James v. 7.

The hope in a *parent's* chastening of a wayward child, Prov. xix. 18.

Rom. viii. 19.—"The earnest expectation of the creature waiteth."

ἀποκαρᾶδοκία, properly, looking out with outstretched neck, as if in intense and eager expectation of some much longed-for object.

1 Cor. xiii. 13.—Rendered by Macbride, Faith—Expectation—Love.

The *encouragement* of hope, Ezra x. 2.

The *patience* of hope, 1 Thess. i. 3; Rom. viii. 24; xv. 4; v. 4; Lam. iii. 26.

The *joy* of hope, Ps. xii. 12; Prov. x. 28; Rom. v. 2; Heb. iii. 6.

The *strength* of hope, Ps. xxxi. 24; Joel iii. 15—(hope and strength.)

The *persistency* of hope, Ps. lxxi. 14; Rom. iv. 18—20.

The *service* of hope, Acts xxvi. 6, 7.

The *reward* of hope, Prov. x. 28; xiii. 12.

THE PSALMS OF DAVID.—It is worthy of note, that in the Psalms of David, written in his deepest trouble, from the persecution of Saul, the rebellion of Absalom, &c., we always find some ray of hope.

Prov. xiii. 12.—“Hope deferred,” &c.

Hope, like hunger, is at first a sensation pleasurable and healthy; but, like hunger, if too long protracted, it turns to pain. But hope satisfied, when the object longed for comes, puts men into a sort of Paradise, a garden of pleasure, for it is “a tree of life.”

1 Pet. i. 13.—“Hope to the end.”

How long shall hope last? The ancients used to say, “Dum spiro, spero.” The Christian may go further, “Dum expiro, spero.”

2 Cor. iv. 8.—“Perplexed, but not in despair.”
“Not altogether without help or means,” margin.

Our English word despair means having no hope (*de spero*).

First Epistle of St. Peter.

Weiss has called St. Peter “the Apostle of hope,” from the constant spirit of looking forward which pervades every part of this epistle. In five chapters there are at least ten allusions to the future.

THE LORD JESUS.

Our example in prayer and obedience was no less our example in hope. It was hope that helped to sustain His troubled spirit when He looked beyond the conflict and the cross. It was thus He spoke of His approaching sufferings as they drew near. John xii. 23—“Now is the Son of man glorified.” Luke ix. 51; Heb. xii. 2—“who for the joy set before Him.” Our Lord, in speaking of His death, very generally also spoke of His resurrection, and He is still the same,—still “expecting” the day of His coronation, Heb. x. 13.

HOSPITALITY.*—See *Kindness—Brotherly Love*.

Heb. xiii. 2.—“Be not forgetful to entertain strangers.”

There is a striking similarity in the Greek between ver. 1

and 2. Literally, "Let the *love of the brethren* continue ; of the *love of strangers* be not forgetful ;" the same word *love* is common to both. It is observed by Gouge—"I find not this composition in any Greek author before the apostles' time ; as it is probable they were the first authors thereof. St Paul uses it four times, Rom. xii. 13 ; 1 Tim. iii. 2 ; Titus ii. 3 ; Heb. xii. 2. It is also used 1 Pet. iv. 9.

Rom. xii. 13.—"Given to hospitality."

Literally, *pursuing it*—a strong word, intimating that we should not only embrace the opportunity, but even seek it—regard it as a privilege and an honour.

1 Tim. iii. 2 ; Titus i. 8 ; Heb. xiii. 2.

We must remember that the Christians in St. Paul's times, as the Hebrew Christians, *e.g.*, and the bishops in the early Church, were for the most part poor (see Heb. x. 38) ; yet the duty is pressed upon such no less than on the rich. Hospitality in the poor is often a test of godly character, 1 Kings xvii. 12.

An abundant RECOMPENSE generally follows hospitality. Of this we have many examples :—

Abraham received the strangers who came to him, and "thereby entertained angels unawares ;" nay more, he received the Lord of angels, Gen. xviii. Heb. xiii. 2.

Lot was delivered from Sodom by the angels he received.

Laban's hospitality was rewarded by his finding a faithful servant for himself, and a good husband for his daughter, and the Lord's blessing on his house, see Gen. xxx. 27.

Rahab received the spies, and afforded them protection. How abundantly she was repaid in the preservation of herself and of her kindred, Joshua vi. 22, 23—25.

The widow of Zarephath had indeed her faith and compassion put to a severe test in a time of famine. But she was more than repaid in the provision for

herself and son, and the restoration of her dead son to life, 1 Kings xvii. 8—24.

Thé Shunammite was rewarded in a similar manner for her kindness to Elisha the man of God, 2 Kings iv. 8—37.

Martha and Mary, in giving the Master a welcome in their home at Bethany. How they were honoured in His teaching, and in the stupendous miracle of raising their brother from the grave, Luke x. 38—42; John xi.

Zacchæus received the Lord joyfully, and salvation came to his house, Luke xix. 1—10.

Lydia—Justus—Gaius, gave the apostles and the brethren shelter in those days of peril and persecution. “The household of Stephanas” is especially favoured with honourable mention, 1 Cor. xvi. 15; Acts xvi. 15, 40, xviii. 7; Rom. xvi. 23; 3 John 5, 6.

Publius and the people of Melita courteously entertained St. Paul, and Publius’s father was miraculously healed of a dangerous illness, and after him many others also, Acts xxviii. 1—10.

The LORD JESUS Himself honoured hospitality in his first miracle at Cana; and, though He had no earthly home, He provided “a table in the wilderness” for those who followed Him, and wrought two striking miracles to feed the hungry.

HUMILITY.*—See *Docility—Meekness*.

EMBLEMS.

Lilies of the valley—such as grow in the “valley of humiliation.”

Babes—free from conceit, Matt. xi. 25.

Little children—free from pride and ambition, Matt. xviii. 1—6; Luke xviii. 17; twice used by our Lord as the emblem of humility.

See in Conc. many expressions and commendations

of humility under humble—humbleness of mind—poor—lowly—meek—contrite—low degree, &c.

Cf. especially throughout the Book of PROVERBS the repeated commendations of humility.—See Conc.

Matt. v. 3.—“Blessed are the poor in spirit.”

The *first* beatitude begins with humility. “Poverty of spirit is the fruit of the law, and the germ of the gospel.”—(*Lange.*)

James iv. 7.—“Submit yourselves therefore to God.”

Properly, as the Greek means in its derivation, maintain your due subordination, as soldiers keep their proper rank.

1 Pet. v. 5.—“Be clothed with humility.”

“Gird (chap i. 13) fast on humility. The Greek is very difficult to translate; it means to tie on with a fast knot. Some suppose it bears the thought—Gird on humility as the *slave-dress*, as the Lord girded Himself with a towel to perform a servile office of humble love, washing His disciples’ feet—a scene in which Peter took an important part, so that he would naturally have it before his mind. Cf. similarly ver. 2 of the chapter with John xxi. 15—17.”—*Rev. A. R. Faussett.*

Matt. xxiii. 12; Luke xiv. 11, xviii. 14.—“Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.”

A saying so important that our Lord urged it with different arguments on three different occasions.

Rom. xii. 3—10, 16.

Three lessons on humility—the absence of self-conceit; the readiness to prefer others before ourselves; the patient bearing of mean men and mean things.

1 Cor. xiii. 4.—“Charity vaunteth not itself: is not puffed up.”

1 Kings xx. 11.—“Let not him that girdeth on his harness boast himself as he that putteth it off.”

The only wise sentence that Ahab is recorded to have said.

Prov. xv. 33, xviii. 12.—“Before honour is humility.”

In Caius College, Cambridge, there are three gateways in succession: “the first is called *Humilitatis*, the next *Virtutis*, the third (which opens towards the Senate House) *Honoris*. Not in vain did our forefathers make these emblems of an undergraduate’s progress; and happy would it be if every youth entered by the gate of humility, to pass through the gate of Christian virtue, that he might come forth in the highest sense to that of honour.”—*Rev. R. F. Walker*.

EXAMPLES.

Joseph—who, in the height of his prosperity, did not forget his former low estate, and was not ashamed to own his father and brethren’s trade of shepherds, Gen. xlvi. 31—36; see also his refusal to receive Pharaoh’s flattery, xli. 15, 16.

David.—How beautifully the sweet Psalmist manifested true humility both before and after the victory over Goliath, 1 Sam. xvii. 8—10, 43, 44; and in his modesty before Saul, 1 Sam. xviii. 18; in the absence of anything like elation after his vast preparations for the temple, 1 Chron. xxix. 14; see many of the Psalms probably written by him, x. 12, 17; xxxiv. 2, cxxxi., &c.

Solomon.—“Before honour is humility.” The man so eminent for wisdom was no mean illustrator of his own twice-repeated proverb, Prov. xv. 33; xviii. 12; cf. the humility of his early choice, 1 Kings iii. 5—15; and the constant commendation of humility in the Book of Proverbs.—See Conc.

John the Baptist.—How beautiful it is to compare John’s testimony of himself, and Christ’s commendation of him! The Baptist himself never forgot his inferiority to Christ. “I am,” he said, “the voice,” John i. 23; whilst Jesus was “the Word,” John i. 1; “the latchet of whose shoes,” he said, “I am not worthy to stoop down and unloose,” Mark i. 7; “He

must increase, but I must decrease," John iii. 30. Yet see what the Master said in exaltation of one so humble, Matt. xi. 21 ; John v. 35.

Mary.—Three times we read of her in the same posture, sitting "at the feet of Jesus," Luke x. 39 ; John xi. 32 ; xii. 3.

The *Evangelists* are remarkable for so frequently omitting the points of history which might have thrown honour upon themselves ; whilst they are careful to mention things which might tend to their own humiliation.

St. Matthew, e.g., records his own name as "the publican" (x. 3), and makes no mention of having *himself* made the great feast at his house (ix. 10), nor of his having left all to follow Christ, Luke v. 27—29, —a circumstance which he carefully records about James and John, iv. 20—22.

St. Mark, writing, as is supposed, under the direction of St. Peter, makes no mention of the keys, nor of his (Peter's) walking on the water, whilst he records most fully Peter's rebuke, viii. 33 ; and Peter's fall, and Peter's repentance, xiv. 66—72.

St. John.—"That other disciple," who modestly conceals his own name.

St. Paul.—Three texts compared attest the growth of his humility, if taken in connection with the dates of the Epistles—

1 Cor. xv. 9, probably about 59 A.D.

Eph. iii. 8, probably about 64 A.D.

1 Tim. i. 15, probably about 65 A.D.

The first two about twenty-five years after his conversion. See also the striking reluctance the apostle had to speak in his own honour (2 Cor. xii. 1, 11), and of his wonderful exaltation. For fourteen years he kept silence about being caught to the third heaven, and then only spoke because of false teachers ; at the same time recording the humiliation of the

thorn sent to keep him from being “exalted above measure.” When he wrote 2 Cor. xii. 1—11, he had been at Corinth eighteen months, and had probably never even named his rapture into paradise.

How many saints are spoken of who shrunk back in humility, not, perhaps, unmixed with fear at first, when charged with some important mission? Moses, Gideon, Jeremiah, &c.—See *Boldness*.

The angels veiling themselves in the presence of God (Isa. vi. 2), and cheerfully ministering even to the “little ones” of God’s family on earth, Matt. xviii. 10; Luke xvi. 22; Heb. i. 14.

The LORD JESUS was Himself the pattern and model of meekness and humility, Matt. xi. 29. How often He taught the lesson, Matt. xi. 29; xx. 26, 27; Luke xiv. 10; xvii. 10, &c.; and how often He gave proofs of His own humility! One of His last acts before going to the garden, was that lesson of washing the disciples’ feet, John xiii. 1—17. And see what St. Paul says—“Wherefore God also hath highly exalted Him,” &c., Phil. ii. 5—11.

HYPOCRISY.*—See *Profession—Treachery*.

The word “hypocrisy” (from the Greek *ὑποκριτής*) properly refers to an actor,—one who wears a mask, and plays a part on the stage.

ILLUSTRATIONS.

Leaven, Luke xii. 1; Lev. ii. 11.

Whited sepulchres, Matt. xxiii. 27—31; painted and garnished, but full of the corruption and decay of death.

A whited wall, Acts xxiii. 3, alluding to the beautiful outside of some walls, which are full of dust and rubbish within.

Graves overgrown with grass, and concealed from

the notice of those who walk over them, and are hurt or defiled by the unexpected contact, Luke xi. 44.

*Potsherd*s, covered with silver dross, Prov. xxvi. 23.

Tares, Matt. xiii. 38, remarkable for their resemblance to good wheat, especially in the early stages.

Wolves in sheeps' clothing, Matt. vii. 15. (See Bunyan's description of the town of Fairspeech, in "Pilgrim's Progress.")

Wells without water, 2 Pet ii. 17; Jude 12.

A cloak to cover sin, 1 Thess. ii. 5; 1 Pet. ii. 16.

Deceitful kisses, Prov. xxvii. 6 (Absalom, 2 Sam. xv. 5; Joab, xx. 9, 10; Judas, Luke xxii. 47, 48).

The spider's web, Job viii. 13, 14, a figure of the hypocrite's trust.

The rush without water, and flag without mire, Job viii. 11—13, a figure of the hypocrite's hope.

PARALLEL EXPRESSIONS.

Lying, Hosea xi. 12; Isa. xxx. 9.

Dissembling, Ps. xxvi. 4; Jer. xlii. 20; see marg.; Gal. ii. 13, "the other Jews dissembled" (the Greek is, "were together guilty of the hypocrisy"), Rom. xii. 9.

Feignedly, Jer. iii. 10, as when David "feigned himself mad," 1 Sam. xxi. 13; or the woman of Tekoah, feigned herself a mourner, 2 Sam. xiv. 2; so the Pharisees, Luke xx. 20; the false teachers, 2 Pet. ii. 3.

False lips, Prov. xvii. 4; Ps. cxx. 4; false brethren, 2 Cor. xi. 26; apostles, 2 Cor. xi. 13; teachers, 2 Pet. ii. 1; prophets, Matt. vii. 15, &c.

Jer. xxiii. 15.—The marginal reading shows the close alliance of profaneness with hypocrisy.

Phil. i. 8.—Preaching "Christ in pretence;" as a cloak for party (Judaizing) purposes; "using the

name of Christ to gain proselytes to the law.”—*Lightfoot*.

Matt. xxvi. 65.—“Rending the garments” was a sign of mourning amongst the Jews, but it was also a frequent evidence of their hypocrisy. It is said that many of them took good care to rend the garment on the seam, so that they might, without much trouble or loss, repair the rent.—*Jacobi*. Like the “hypocritical mockers in feasts,” Ps. xxxv. 16; and the hired mourners and minstrels so customary in Eastern countries in the house of death, Matt. ix. 13; Mal. iii. 14 (see marg.)

Hosea vii. 14; Mal. ii. 13; Matt. vi. 16, &c.

Hypocrisy is the homage vice pays to virtue; but “it is as like to piety as hemlock is to parsley.”—*Fuller*.

EXAMPLES.

Joseph's brethren pretending sympathy with Jacob, Gen. xxxvii. 35.

Absalom's make-believe vow, 2 Sam. xv. 7, 8; and his flattery, ver. 2—6.

Jezabel's hypocritical fast, 1 Kings xxi. 9—14.

Saul's pretended gift to David, 1 Sam. xviii. 17—30.

Jehu's pretended zeal for the Lord, 2 Kings x. 16.

Johanan, Jer. xlii. 1—3, 20.

Ezekiel's hearers, Ezek. xxxiii. 31.

Haman's pretended loyalty, Esther iii. 8.

The *Pharisees*, Matt. xvi. 1—3; Luke xii. 1; Matt. xxiii.—Seven times in this chapter does our Lord call the Pharisees “hypocrites.”

The *Herodians*, Matt. xxii. 16—18.

Judas, the traitor, Luke xxii. 47, 48.

The Jews who sought Christ's death.

Never was hypocrisy more fearfully shown than in the conduct of the Jews in compassing Christ's death. The chief priests and elders professed to seek the death of Jesus in the needful defence of their nation and law! They saw no harm in

giving money to one of His own followers to betray Him ; no wrong in obtaining false witnesses against Him. But they were too conscientious to put the money into the treasury, or to enter into the prætor's hall, lest they should be defiled ! The greatest sin that ever was committed upon earth, was done professedly on the ground of being zealous for the law !

Ananias and Sapphira, Acts v. 1—8.

Simon Magus, Acts viii. 13—23.

IMMUTABILITY DIVINE.*

“THOU ART THE SAME.”—The essential attribute of Deity very forcibly contrasted with the mutability of man, Ps. cii. 24—27 ; Heb. i. 12.

James i. 17.—With “no variableness, nor shadow of turning,” an allusion to the parallax of the heavenly bodies.

Heb. xiii. 8.—“Jesus Christ the same yesterday, and to-day, and for ever.”

A text to be especially read with the context—the verse before, and the verse after. The Lord Jesus is contrasted with departed pastors, ver. 7 ; and with the Church's liability to be “carried about with divers and strange doctrines,” ver. 9 ; between these two the Lord Jesus stands, as the abiding ground of comfort, and the unchanging basis of the truth.

Acts i. 11.—“This same Jesus.”

The same at the second coming as when He left the earth : who declared Himself to St. John as “the Alpha and Omega, the beginning and the ending,—which is, and which was, and which is to come, the Almighty,” Rev. i. 8.

Exod. iii. 14, “*I am that I am.*”

Jehovah—self-existent—self-sufficient, and immutable.

It was a poor shadow which the ancient Greeks had, when they put over the door of the temple at Delphi the Greek word, *ei* (thou art).

IMPATIENCE.—See *Murmuring—Rashness.*

Esau, Gen. xxv. 29—34.—“Behold, I am at the

point to die." Esau was then only about thirty-two, and in perfect health! "And what profit shall this birthright do to me?" Too impatient to wait, the craving a moment's gratification, made him blind to the value of the birthright he recklessly threw away!

Sarah, Gen. xvi., grown weary of waiting God's time, tried to hasten, by means of her own devising, the fulfilment of God's promise.—See *Expedience*.

Rachel.—"Give me children, or else I die," Gen. xxx. 1. Oh, how hard it would go with us, if God gave us all our desires! Rachel had children given her, and died in child-bearing, Gen. xxxv. 16—20.

"Enjoyments snatched out of God's hands, like fruit plucked before it is ripe, soon rot, and only injure. Like David's child, born in adultery, they die in the birth."—*Gurnall*.

The *Israelites*, Exod. xxxii.—When Moses was gone up into the mount, unable to wait, they broke out into rebellion, and came to Aaron; and Aaron yielded to their impatience, and made the golden calf. It was the thirty-ninth day after Moses went up. Only one day more and he came down! Their impatience and rebellion cost the life of at least 3000 persons!

Saul, 1 Sam. xiii. 8, an example of waiting till *near* the end of an "appointed time," and yet wanting patience to wait *quite* to the end. Samuel had appointed seven days for Saul to wait. Saul waited—but because Samuel did not come, he became impatient, and himself offered a burnt-offering! No sooner had he done so, than Samuel came!

Ben-hadad.—"This evil is of the Lord; what should I wait for the Lord any longer?" 2 Kings vi. 33,—a right premiss, but a wrong conclusion. How different was the pious exclamation of Eli, 1 Sam. iii. 18; of Job, i. 21, ii. 10; and of Hezekiah, Isa. xxxix. 8.

Job's wife.—Job xxxi. 9.

“If God afflict thee, let not impatience add to the affliction.” It is the impatient patient, that makes the surgeon’s knife inflict more pain.

It is related of Mrs. Hannah More, that when on her death-bed she was asked, If there were anything that could be done for her? Her reply was, “Nothing, but leave me, and forgive me, if I am impatient.”

Christ's brethren, John vii. 3, 4.

There is a time for God’s purposes to ripen; and as often a shower comes near harvest, and fills out the corn, which they lose who gather it too soon; so our impatient desire to reap when we should be content to wait, loses the fulness and ripeness of many a blessing.

INABILITY, MAN’S MORAL AND SPIRITUAL.*—
See *Blindness—Weakness—Grace—*

May be well illustrated by the case of—

Leprosy—the deep and foul stain, which was not only loathsome, but incurable, Lev. xiii.

Silly sheep going astray, Isa. liii. 6.—Proverbial for their proneness to wander, and their inability to find the way back.

The *Ethiopian.*—“Can the Ethiopian change his skin, or the leopard his spots?” Jer. xiii. 23. A picture of sin, inborn by nature, strengthened by education, and confirmed by habit.

The *bankrupt debtor,* who owed ten thousand talents, and had nothing to pay, Matt. xviii. 24.

A *corrupt tree,* that cannot bring good fruit, Matt. vii. 18.

A *branch* severed from the parent stem, John xv. 5.

We may also add the representations in *Christ's miracles* of man’s natural impotence, which were no doubt designed to be symbolical. The man born blind, John ix.; the man with a withered hand, to whom Christ said, “Stretch forth thine hand,” Matt.

xii. 13; the impotent man at Bethesda, "without strength," and "who had no helper," John v. 7; the deaf, deformed, demoniacs, &c.; sad pictures of suffering humanity, but emblems of the sadder state of sin and spiritual helplessness.

WHAT MAN CANNOT DO WITHOUT DIVINE AID.—No man of himself can come to Jesus, John vi. 44; receive the spirit of truth, John xiv. 17; have saving faith, John v. 44; Eph. ii. 8; hear and receive Christ's words, John viii. 43; think anything aright, 2 Cor. iii. 5; bring forth good fruit, Matt. vii. 18; please God, Rom. viii. 7; receive any spiritual honour or success, John iii. 27; do the (good) things he would, Gal. v. 17; Rom. vii. 18—25; nothing, in short, that is spiritual or acceptable to God, John xv. 5.

SOLEMN QUESTIONS—

"Who then can be saved?" Matt. xix. 25.

"Who can bring a clean thing out of an unclean?" Job xiv. 4; xv. 14; xxv. 4.

"Who can say, I have made my heart clean?" Prov. xx. 9.

"How then can man be justified with God?" Job xxv. 4.

"How can ye, being evil, speak good things?" Matt. xii. 35.

"Do men gather grapes of thorns, or figs of thistles?" Matt. vii. 16.

"Who is sufficient for these things?" 2 Cor. ii. 16.

INCONSISTENCY IN PROFESSORS.*—See *Backsliding—Hypocrisy—Profession.*

ILLUSTRATIONS.

"The salt losing its savour," of all things then most

worthless ; a figure used three times by our Lord in His teaching, Matt. v. 13 ; Mark ix. 50 ; Luke xiv. 34, 35.

“*Spots* in your feasts of charity,” Jude 12. The Greek word refers to dangerous rocks sunken under the sea.

Spots and blemishes, 2 Pet. ii. 13.

Rom. ii. 17—24.—The sins of teachers are the teachers of sins.

Prov. xxv. 26.—The inconsistencies and falls of professed believers before the wicked, are like “a troubled fountain, and a corrupt (or muddy) spring.”

Prov. xxv. 28.—“He that hath no rule over his own spirit is like a city that is broken down, and without walls,”—lying open to the attacks of every enemy, who may enter without resistance the unguarded castle.

Eccles. x. 1.—“Dead flies” in the ointment are like “a little folly” to the reputation of one honoured for wisdom and good character.

Job xxxiv. 17.—“Shall even he that hateth right govern?”

1 Sam. xxix. 3.—“What do these Hebrews here?”

What a reproach to be heard from Philistine lips of one like David ! But what can any Israelite expect when found in the Philistines’ camp ? Is the resort of the world the place for the child of God ?

John xviii. 25.—“Art not thou also one of His disciples ?” “Did not I see thee in the garden with Him ?” ver. 26.

Peter was now not at the upper end of the hall, standing by his Master ready to witness for Him, but at the lower end, amongst His enemies, following Jesus “afar off.”

1 Kings xv. 5.—“David did that which was right

in the eyes of the Lord, . . . save only in the matter of Uriah the Hittite."

1 Kings iii. 3.—"And Solomon loved the Lord, . . . only he sacrificed and burnt incense in high places."

"Only"—"save only." What a pity to find blots upon escutcheons that ought to have been quite clear!

INDECISION.—See *Lukewarmness*.

INDIVIDUALITY.—See *Application—Appropriation—Experience—Influence—Obligation*.

See Conc. under each—every man—this man—whosoever—whomsoever, &c.

Under the JEWISH DISPENSATION the twelve tribes were represented in their individuality and their unity, as in the twelve loaves of the shew-bread presented before the Lord, and in the twelve stones upon the high priest's breast-plate.

The DIVINE CONCERN for individuals is most graciously marked in Scripture, in each person of the Blessed Trinity:—

God the Father, in His electing love to each of His saints, Acts xxii. 14; Rom. xvi. 13; 1 Cor. vii. 17; John vi. 44, 65; His omniscient knowledge of every member of His family, Ps. iv. 3; 2 Tim. ii. 19; His willingness to hear every one that asks, Matt. vii. 8; and receive every one that comes, Isa. lv. 1; besides the general tenor of the promises, addressed not only to the Church in general, but in the singular number to individual characters, as Isa. lvii. 15; lxvi. 2, &c.

The Lord Jesus, "the good Shepherd," who knows His sheep by name, and regards them individually with a shepherd's care, John x. 3, 14; xiii. 18; xv. 16. That beautiful text, John vi. 37—40, while it sets forth the Father's gift of the whole Church to

Christ, no less sets forth Christ's willingness to execute the Father's will,—that of "all whom He has given," nothing should be lost." Cf. the contrast of the comprehensive word "*all*" with the personal words, "*him* that cometh," ver. 37; "he," ver. 35, 47, 56—58; "any man," ver. 51; "whoso," ver. 54. The love of the Lord Jesus was eminently displayed in the gracious care He showed in His earthly ministry, to win and to watch over individuals. Luke xv. 4 is an exemplification of the Shepherd's care for one "lost" sheep; John iv., of His gentle dealing with the woman of Samaria, cf. also His training of the apostles, &c. Even in the midst of His last acute and bitter sufferings, when the weight of the whole world's guilt lay upon Him, His care for individuals was never diminished; and after the resurrection He first appeared to the disciples, one by one; to Mary, and to the two, then to the eleven. After the ascension, when His earthly ministry was finished, He was seen by St. Stephen, by St. Paul, and by St. John; and at His second coming He will reward each individual member of His kingdom according to their works; not only "all," 2 Cor. v. 10, but "every one," Rom. xiv. 12.

The Holy Spirit, see Acts ii. 3, "cloven tongues like as of fire, and it sat upon each of them;" 1 Cor. xii. 11, "Dividing to every man severally as He will."

God's dealings with individuals are marked in many ways, as, *e.g.*, in—

His purposes to Israel in their restoration. How strikingly this is noted in such texts as Isa. xxvii. 12, "gathered one by one;" xliii. 7, "even every one;" Amos ix. 9, "every grain," not one grain lost.

Rev. vii. 1—8.—The sealing of the twelve tribes—an aggregate number, but composed of units.

The distribution of gifts to His people in varying pro-

portion and diverse manifestations, 1 Cor. xii. 4—11, 28—30 ; iii. 5—8 ; Eph. iv. 7—12.

The perfecting of the whole Church by the due perfecting of its several members ; see Eph, iv. 16, every “joint,” every part ; as 1 Cor. xii. 12—27, the body is perfect in the growth and proportion of every member ; so Eph. ii. 21 ; 1 Pet. ii. 4, 5, the living temple grows up into beauty and completeness by the union and fitness of each living stone.

WHAT ONE MAN MAY DO.—See *Influence*. Examples might easily be multiplied of the great power one person may exercise, for good or for evil. “One sinner destroyeth much good,” Eccles. ix. 18 ; one traitor within the camp may counteract the valour of thousands of brave men ; one evil-disposed child may kindle a fire which twenty strong men cannot quench, and twenty years cannot repair. “The effectual, fervent prayer of a righteous man availeth much,” James v. 16. What power Moses had, single-handed, to face the whole multitudes of Israel’s hosts ! Exod. xxxii. 26 ; and Elijah, to confront Ahab and the eight hundred and fifty priests, and the people of Israel, 1 Kings xviii. 22, 40 ; see similarly the examples of Shamgar, slaying with his ox-goad six hundred men (Judges iii. 31) ; Samson, a thousand men (Judges xv. 15) ; David becoming the champion of his nation, 1 Sam. xvii. ; the poor wise man who delivered a city by his wisdom, Eccles. ix. 14, 15.

It has been remarked on our Lord’s parable of the sower, Matt. xiii. 3—9, “Sowing is generally lonely work : one sower goes forth alone. The contrast is all the more striking, between the proverbial sociableness of reaping and the solitude of sowing. In this age of associations and societies, is there not danger of forgetting this, that the sower must often be a lonely man ?”

When St. Paul preached at Philippi, we read of

only one of the women receiving the truth, Acts xvi. 13 ; but that one was, as it were, the first-fruits of Europe.

INFLUENCE, POWER OF.**—See *Usefulness—Zeal*.

ILLUSTRATIONS.

Ointment that bewrayeth itself, Prov. xxvii. 16 ; Eccles. vii. 1.

Sound, spreading far and wide, like the shrill blast of the trumpet, 1 Thess. i. 8.

Leaven, gradually fermenting and working into the whole mass, for good, Matt. xiii. 33 ; or for evil, Luke xii. 1 ; 1 Cor. v. 7, 8 ; Gal. v. 9.

Salt, preserving and seasoning, Matt. v. 13.

“*A root of bitterness*,” Heb. xii. 15 ; cf. Deut. xxix. 18, marg.—“a poisonous herb.” See in Heb. xii. 15 what may come from one root—“lest there be *any* root . . . and thereby *many* be defiled.”

A canker or gangrene, 2 Tim. ii. 17, *i.e.* a mortification in the flesh, which, unless stopped, is fatal.

Bewitching or fascinating, Gal. iii. 1.

A viper brood, Ps. lviii. 4, cxi. 3 ; Matt. iii. 7.

Tares, choking the good wheat, Matt. xiii. 24—30. See Conc. under example—pattern—follow, &c.

The power of individuals.—What one man may do.—See *Individuality*.

Fully illustrated in the history of the kings of Israel and Judah, especially “Jeroboam, the son of Nebat, who made Israel to sin.” Fifteen times is his name so branded, 1 Kings xiv. 16, xv. 30, 34 ; xxi. 22, 52 ; 2 Kings x. 29, 31 ; xiii. 2, 6, 11 ; xiv. 24 ; xv. 9, 18, 24, 28.

So of bad wives—Jezebel in Israel, 1 Kings xxi. 25 ; Athaliah in Judah, 2 Kings viii. 18.

The influence of a few, Deut. xx. 8 ; Judges vii. 3 ; Isa. xxx. 17 ; exemplified in the spies who discouraged

the people, and brought down God's judgments upon the nation, Num. xiii. 26—33, xxxii. 9.

The influence of the multitude, Exod. xxiii. 2 ; Prov. i. 10, iv. 14, 15 ; Matt. vii. 13 ; illustrated in cases like that of Israel overpowering Aaron, Exod. xxxii. 1, 2 ; Saul, 1 Sam. xv. 9, 15 ; Pilate, Matt. xxvii. 24, 26, Mark xv. 15 ; Festus, Acts xxiv. 27.

1 Cor. xv. 33.—“Evil communications corrupt good manners.” Prov. xxii. 24, 25.

How easy it would be to trace the history of this text through Scripture. Ps. cvi. 35 gives one moral of Israel's history—“They were mingled among the heathen, and learned their works,” see Hosea vii. 8, 9. The history of *Lot* is a mournful instance of contact with evil (see *Sin, Progress of.*) *Jacob's* seven years dwelling before Shalem was followed by the defilement of his daughter, Gen. xxxiii. 18, 19, xxxiv. “The mixed multitude” infected Israel, Num. xi. 4. False gods are found in godly families, Gen. xxxi. 19, 34 ; xxxv. 2. Association begets assimilation. Coals touched are sure either to burn or sully. If we are not scorched by the fire of bad company, we are sure to be blackened by the smoke. The sheep can scarcely struggle through the thorns without losing some part of its fleece. Sinful love leads to sinful leagues.

The influence of a good name, Eccles. vii. 1—more diffusive than the sweet odour of “precious ointment ;” more valuable than riches, Prov. xxii. 1 ; Ps. cxii. 6.

David's “name was much set by,” more valued than Saul's splendour, 1 Sam. xviii. 30 ; Cornelius, Acts x. 22 ; Ananias, xxii. 12 ; Demetrius, 3 John. 12

The influence of counsel and association, Prov. xiii. 20. Joash did well all the days of Jehoiada the high priest ; whilst afterwards, associating with the wicked princes of Judah, he was destroyed, 2 Chron. xxiv. 2, 17—25.

Uzziah, led by Zechariah, sought God, 2 Chron. xxvi. 5.

Ruth the Moabitess, brought into contact with

Naomi, learned from her to love the God of Israel and the Israel of God, Ruth i. 16.

So Pharaoh, so far as he was led by Joseph ; Moses, by Jethro ; David, by Abigail ; Ezra, as he was encouraged by Schechaniah ; Peter, brought to Jesus by Andrew ; Nathanael, by Philip.

Rehoboam, led by the foolish young men ; Jehoshaphat, placed in imminent danger through his connection with Ahab ; Jehoram marrying Athaliah, &c., are examples of association for evil.

The influence of custom and example.—How much is implied in the words—“The doings of Egypt,” and “the doings of Canaan,” Lev. xviii. 2, 3 ; “the manner of Beersheba,” Amos viii. 14 ; and alas ! “the doings of (backsliding) Israel,” 2 Chron. xvii. 4.

Mark xv. 8.—The multitude began to desire Pilate “to do as he had ever done unto them.”

Acts xvii. 21.—“The Athenians *and strangers* :” so soon do the new comers catch the manners and habits of a place. The Lacedemonians had a law, to allow no stranger to remain longer than three days in the same place. Was it not dwelling in Egypt that gave Israel the thought and fashion of the golden calf ? and Jeroboam’s calves also ?

The influence of rank and station, John vii. 48.—“Have any of the rulers or of the Pharisees believed on Him ?”

The influence of neighbourhood, Num. xvi. 1.—The family of Kohath and the family of Reuben joined in the conspiracy against Moses and Aaron. *Blunt* notes it as a coincidence, that both these divisions were pitched on the same (the south) side of the tabernacle. They were therefore neighbours, and might naturally communicate, and influence each other.

It was probably the same cause that led Reuben and Gad to make the joint request to have their portion on the east of Jordan. They had been neigh-

hours from their first encampment round the tabernacle, Num. v. 10—14.

SOMETIMES *violent*—

Like a strong and rushing *torrent*, 2 Pet. iii. 17 ; as Barnabas “was carried away,” Gal. ii. 13 ; and the Galatians were “driven back,” Gal. v. 7, marg. ; and the false teachers came as “with a tempest,” 2 Pet. ii. 17.

Insinuating and subtle, like those who “creep into houses,” 2 Tim. iii. 6 ; working “privily,” 2 Pet. ii. 1 ; climbing over the wall, John x. 1 ; entering by the side door or postern gate, Jude 4 (Greek.) Seduction has generally been more fatal to the Church than persecution.

Unconscious and without design, as when a few faint hearts make many cowards, Deut. xx. 8 ; Isa. x. 18 ; or as when the fragrance of a good man’s character exercises a magic influence over those whom he never saw. Most men are led for good or for evil by the magnetic influence of a few powerful leaders. What a power was there in the name of the great Apostle of the Gentiles !

INTENTIONS.*

The Lord discerns them, Heb. iv. 12.

The chief value of good deeds, lies mainly in their right intentions.

Abraham offered Isaac, not in deed, but in intention ; and the intention was accepted as the deed, Heb. xi. 17.

David was commended for his desire to build the temple, 1 Kings viii. 18.

The widow’s mite, Mark xii. 43, 44.

Mary—What a noble eulogy—“She hath done what she could,” Mark xiv. 8.

The Macedonians’ liberality, 2 Cor. viii. 2, 3, 12.

WICKEDNESS lies not in acts only, but in intentions.

Looking may be *lusting*, Matt. v. 28.

Hatred is accounted murder, 1 John iii. 15 ; James iv. 2—"ye kill" (marg.) ; "or envy." So Jacob was a murderer in intention when he wished to kill Esau, Gen. xxvii. 41 ; Joseph's brethren, xxxvii. 20, 21 ; Saul, wishing to kill David, 1 Sam. xviii. 25, xix. 3, and Jonathan, xx. 33 ; Solomon, wishing to kill Jeroboam, 1 Kings xi. 40.

GOOD INTENTIONS cannot justify wrong actions.

Gideon perhaps meant no harm in making the ephod, but he brought a snare upon himself, and upon his house, Judges viii. 24, 27.

Uzzah, 2 Sam. vi. 6, 7.

James and John, Luke ix. 54.

Peter, striking Malchus, John xviii. 10.

JEWS.**

EMBLEMS AND FIGURES.

The vine, vineyard, Ps. lxxx. 8 ; Isa. v. 1—7 ; Jer. ii. 21, &c.—See *Privilege*.

The fig-tree, especially in our Lord's parable of the barren fig-tree, Luke xiii. 6—9 ; and of the fig-tree cursed, because it bore leaves but no fruit, Mark xi. 12—14, 20.

The olive into which the Gentile Church was grafted, Rom. xi. 17—21.

The dry tree, ripe for burning, Luke xxiii. 31.

The dry bones—very many and "very dry," in Ezekiel's vision, Ezek. xxxvii. 1—14.

A vessel wherein is no pleasure, Hosea viii. 8.

Corn sifted (marg., caused to move), yet not lost, Amos ix. 9.

The Lord's "peculiar treasure," Exod. xix. 5 ; Ps. cxxxv. 4 ; the Lord's *portion*—the lot of His *inheri-*

tance, Deut. xxxii. 9. See also some of our Lord's parables.

JOY.***—See *Praise—Thankfulness*.

EMBLEMS AND ILLUSTRATIONS.

Light from heaven,—pure, cheering, diffusive, often eclipsed—sweetest after gloom and darkness.—See *Conc.*

Singing and music, the natural expression of cheerfulness and joy, especially at times of festivity and rejoicing. God giveth His beloved “songs in the night;” Zion’s pilgrims “sing in the way;” “the ransomed of the Lord shall . . . come to Zion . . . with songs.”

Dancing, leaping, shouting for joy, Jer. xxxi. 13; Ps. xxx. 11; Isa. xxxv. 6; Ezra iii. 12; Luke vi. 23; Acts iii. 8.

Seed sown in the earth, awhile hidden, but, by its nature, in due time bursting into beauty, Ps. xcvi. 11.

The gladness of nature in her times of joy.

The singing of birds in early spring, Cant. ii. 12.

A desert land blooming with beautiful and fragrant flowers, Isa. xxxv. 1, 2.

A watered garden, Jer. xxxi. 12.

The joy of festivity,—

Wine, Ps. civ. 15; Cant. i. 2; Isa. xxv. 6; Zech. x. 7.

Christ’s first miracle had a symbolical reference, doubtless, to the joy of His kingdom, John ii. 10.

Oil—“the oil of gladness,” Ps. xlv. 7; “the oil of joy for mourning,” Isa. lxi. 3; the festive anointing, Ps. xxiii. 5.

White garments, Eccles. ix. 8; Rev. iii. 5.

The joy of the bride and bridegroom, Isa. lxi. 10; lxii. 5; Jer. xxxiii. 11; Rev. xxi. 2.

The joy of harvest, Isa. ix. 3; Deut. xii. 7; Ps. cxxvi. 5, 6, rejoicing in a finished work; joy natural, grateful, social.

The joy of victory, "when men divide the spoil," Isa. ix. 3; Ps. cxix. 162; 1 Sam. xxx. 16.

The joy of a treasure found, Matt. xiii. 44.

A father's joy in receiving home a long-lost son, Luke xv. 22—24; the joy of reconciliation.

See Conc. under joy—gladness—rejoice—delight—merry—laughter—singing—shouting, &c.

THE FULNESS OF JOY.—It is difficult to express the rich abundance of the believer's joy,—so many words of pregnant meaning are used to describe it. It is great, abundant, exceeding, exceeding abundant, joyful, exceeding joyful (even in tribulation), As with a girdle the joyous believer is "girded with gladness, and comforted on every side;" "compassed about with songs of deliverance;" filled with joy; able, even in this world of trial, to "rejoice with joy unspeakable and full of glory,"—knowing that yet a little while, and he shall have not only "fulness of joy," but "pleasures for evermore."

SCRIPTURE NAMES, expressive of joy.—Abigail means my father's joy; Isaac, laughter or smiling; Capernaum, the village of consolation; Gennesareth or Kinneroth, harp or psaltery, the emblem of gladness or fertility.

JEWISH FEASTS.—The Jews had several feasts which they were bidden to celebrate with joy and rejoicing; see Deut. xii. 7, 12, 18; xvi. 11, 14; whilst they had but one principal fast. Joy was enjoined upon them as a special ordinance, Deut. xxviii. 47, 48.

THE NEW TESTAMENT.—Nearly all the books of the New Testament end joyously. Cf. the end of the Old Testament.

ST. PAUL'S EPISTLES are full of joy and gladness, and not least those that were written in times of trial. It was the remark of Grotius, that of all St. Paul's Epistles, the four which are most joyous are those written in prison; the Philippians, Colossians, Philemon, and 2 Timothy.

The Lord Jesus.—The "man of sorrows" was no stranger to "holy joy." "Anointed" with the "oil of gladness" above His fellows, Heb. i. 9. His first miracle was at a wedding feast, John ii. 1—11. He rejoiced in the contemplation of the Divine sovereignty, Matt. xi. 25; in sympathy with the success of the seventy, Luke x. 21; in looking beyond the cross and shame, Heb. xii. 2; as the good shepherd, in bringing home his recovered sheep, Luke xv. 5.—See Isa. liii. 11, lxi. 3.

KINDNESS—MERCIFULNESS.*—See *Love—Brotherly Love—Hospitality—Liberality—Neighbour—Unselfishness.*

Great beauty of thought is involved in many of the words descriptive of true kindness.

In *Hebrew* the same word (*chesed*) is rendered saints—merciful—and kind, see Prov. ii. 8; Isa. lvii. 1 (marg.) Speaking "kindly," or "friendly," or "comfortably," in Hebrew, is literally speaking "to the heart," see the margin in Gen. xxxiv. 3; Ruth ii. 13; Isa. xl. 1; Hosea ii. 14.

In *Greek* the ordinary word used is one meaning gentle—(*χρηστος*), see Matt. xi. 30—"my yoke is easy" (gentle.)

In *English*, how much is implied in our word *kind*, from *kindred*, one of the same kin (as the word humane is nearly allied to human), it being the law of nature, that nearness of kindred should beget oneness of affection.

It is interesting to observe how the word "kindness" is sometimes interchanged, in the text and margin of our authorised version for other words, as—

"*Mercy*," Gen. xxxix. 21 ; goodness—mercy or kindness, Hosea vi. 4.

"*Merciful men*," Isa. lvii. 1 ; see the margin—"men of kindness or goodness."

"*Piety*" at home, 1 Tim. v. 4 ; the margin reads "kindness."

"*Good*."—A very frequent meaning of this word in Scripture is kind—benevolent : "a good man"—"good words"—"good gifts"—"good pleasure," &c.—See *Goodness*.

Kind—tenderhearted, Eph. iv. 32.

THE EXTENT of true kindness is sometimes marked by expressions of great force—

"Be *kindly affectioned*," Rom. xii. 10—two loving words coupled together. The original word refers to the strong affection—one of the strongest in nature—which all animals have to their offspring.

"The *kindness of the Lord*," 1 Sam. xx. 14.

"The *kindness of God*," 2 Sam. ix. 3.

Hebrew idioms expressive of the greatest kindness : such kindness as Jonathan sought of David, and David was ready to "show to Jonathan's house."

THE LAW of KINDNESS, Prov. xxxi. 26—the gentle rule that charms and sways the virtuous household.

The *patient endurance* of kindness, 1 Cor. xiii. 4.

The *true position* of kindness, Col. iii. 12 ; engendered by mercy, and followed by humility.

Gal. v. 22.—"Gentleness," preceded by "long-suffering," and succeeded by "goodness," or benevolence—fidelity—meekness.

James i. 27 ; Matt. xxv. 35—40 ; 1 Tim. v. 10.—How largely kindness enters into the evidence of true religion.

The *reward* of kindness, Prov. xi. 17, xiv. 21 ;
Matt. v. 7.

EXAMPLES of kindness and its recompense—

Job, chap. xxix. 11—17.—A noble example of kindness, in helping the helpless, and taking trouble to search out the cause he would assist.

The Kenites, showing kindness to Israel—an act remembered many hundreds of years after to the advantage of their descendants, 1 Sam. xv. 6.

Boaz, Ruth ii., iii.

David's kindness to the Egyptian slave, which was the means of his own signal success, 1 Sam. xxx. 11—20.

Ebed-melech, Jer. xxxviii. 7—13.

Rahab—amply rewarded for preserving the life of the spies by the preservation of herself and family, Joshua ii. 18.

Jonathan's kindness to David, which led to his children's preservation, 2 Sam. ix. 7, xxi. 7.

The centurion's anxiety for the welfare of his sick servant, was the cause of his own faith being confirmed. He built the Jews a synagogue, and they interceded for him to Christ, Luke vii. 2—10.

The good Samaritan—an example of genuine kindness shown to a stranger, without regard to personal claim, race, or religion, Luke x. 30—37.

Cornelius, Acts x. 4.

The barbarous people of Melita, very fully repaid for their kindness to the shipwrecked mariners, Acts xxviii. 1—10.

MANY of those who were healed by Christ's miraculous power, owed their cures to the kindness of friends and neighbours who brought them before Him, see Matt. xv. 22, 30 ; Mark ii. 3, vi. 56, vii. 32 ; Luke vii. 2, 3 ; John iv. 46, 47.

KING, CHRIST THE.—See *Crown—Head—Leader—Lord*.

TITLES.

PRINCE, Acts v. 31 ; “Prince of peace,” Isa. ix. 6 ; “Prince of life,” Acts iii. 15 ; “Prince of the kings of the earth,” Rev. i. 5 ; “Prince of princes,” Dan. viii. 25 ; “Messiah the Prince,” Dan. ix. 25.

KING, Ps. ii. 6, xlv. 1 ; Zech. ix. 9 ; “King of saints” (nations or ages, *marg.*), Rev. xv. 3 ; “King of Israel,” John i. 49, xii. 13 ; “King of glory,” Ps. xxiv. 7—10 ; “King of kings,” 1 Tim. vi. 15 ; Rev. xvii. 14, xix. 16 ; “King of the Jews” (the title given to Christ at His birth and at His death—both times by Gentiles), Matt. ii. 2, xxvii. 37.

EMBLEMS OF SOVEREIGNTY.

The *sceptre*, Heb. i. 8. (Balaam’s prophecy of “the star and sceptre,” Num. xxiv. 17, looked forward to the first and second advents of our blessed Lord.)

The *key or government on the shoulder*, Isa. xxii. 20—22, ix. 6 ; the *crown*, Rev. xiv. 14, xix. 12 ; the *throne*, Rev. iii. 21.

(The ancients represented the Almighty by the figure of a sceptre, with an eye at the top ; denoting omnipotent power, guided by omniscient wisdom.)

TYPES of Christ’s kingly character under different aspects :—

Melchizedek, the priest and king ; “king of righteousness and king of peace,” Gen. xiv. 18—20 ; Heb. vii. 1—11.

David, the warrior king, 2 Sam. viii. 15 ; Jer. xxx. 9 ; Ezek. xxxiv. 23, 24 ; xxxvii. 24 ; Hosea iii. 5.

Solomon, the peaceful king—“The man of rest,” 1 Chron. xxii. 9 ; Ps. lxxii. 1 (title.)

THE PRIEST UPON HIS THRONE, Zech. vi. 13. In most of the typical histories the two offices of priest

and king are represented by distinct persons, as in Joshua and Eleazar; but there are many striking illustrations of the two conjoined, as shadows of their union in the one person of Christ; as, *e.g.*—

Melchizedek, Heb. vii. 1—11; Ps. cx. 4.

Aaron.—Himself of the tribe of Levi, Aaron married Elisheba, sister to Naashon, of the royal tribe of Judah, Exod. vi. 23.

“Thus an alliance was formed betwixt the family of the priests and of the kings, which might shadow forth Him, who was both Priest and King in one person.”—*Scott*.

Joshua the high priest, wearing the crowns of silver and gold, representing the two offices held by one person, Zech. vi. 9, 10.

The BRANCH, Zech. vi. 12, 13—“The priest upon His throne.”

The two olive trees by the golden candlestick, Zech. iv. 11—14, most probably stand for Zerubbabel and Joshua, ruler and priest of Israel in Zechariah’s time.

One like unto the Son of man, Rev. i. 12—16. In this vision of the Lord Jesus to St. John, the symbols are taken partly from the priestly dress, and partly from figures emblematic of kingly majesty.

It is very striking to compare with this appearance in Rev. i., the appearance of “one like the Son of man” to Daniel (chap. vii. 13), where Christ is probably so described, to contrast His humane and gentle reign with the kingdoms of this world, represented by fierce and savage beasts—the lion, bear, &c., ver. 1—8.

Cant. v. 11.—“His head is as the most fine gold.”—See *Head*.

Heb. iv. 14—16.

Here we have most beautifully joined again the royal and priestly offices of Jesus. “The throne in heaven,” which believers may boldly come to, is a “throne of grace” (*a throne*

where "grace reigns through Christ"); but they have "access with confidence," because the great High Priest has "passed" for them into heaven, with all His priestly tenderness, as well as kingly power.

Acts v. 31.—"A Prince and a Saviour."

So St. Peter speaks of Christ in His ascended glory. As Joseph, when exalted after his sufferings to be ruler in Egypt, was the saviour of the land; as he was saluted as "tender father," Gen. xli. 43 (marg.), and his power was used for the well-being of the country; so the Lord Jesus is "exalted to have mercy." "The Lord of glory" is also "the Prince of peace."

There are three books of Scripture in which Christ's kingly office and character are brought out with peculiar prominence.

THE PSALMS speak of Him as King. Ps. ii. 6, as Divinely called to the kingdom, despite the confederate opposition of "the kings of the earth," "and their rulers." Ps. xlv. sets forth the conqueror receiving the promised throne, and entering upon His royal dignity. Ps. lxxxix. describes the King as established on the throne by the covenant of the Divine faithfulness. Ps. lxxii. prophesies the external diffusion and internal blessings of His kingly reign; whilst Ps. cx. foretells the Melchizedek sovereignty of the Lord. See also other Psalms, as xciii., xcvi., xcix., &c.

ST. MATTHEW'S GOSPEL is especially the gospel of the kingdom. The opening genealogy treats of Christ, "the son of David, the son of Abraham." It is the only gospel in which the expression is used, "the kingdom of heaven;" the only gospel in which Christ speaks of Himself in His discourses as "King," xxv. 34. It begins with Gentiles honouring Christ at His birth as "King of the Jews;" and it closes with the same title as the superscription over the cross, written also by a Gentile.

THE BOOK OF REVELATION.—See Christ the King, chap. i. 5 ; iii. 7 ; xiv. 14 ; xv. 3 ; xvii. 14 ; xix. 6, 11—16.

CHRIST'S kingly character was acknowledged in *every part of His earthly ministry*. In the annunciation by an angel, Luke i. 32, 33 ; in His infancy, by Gentile philosophers, Matt. ii. 2 ; in His life, by the Jewish multitude, Luke xix. 38 ; in His death, by a heathen ruler, Matt. xxvii. 37 ; Mark xv. 26 ; Luke xxiii. 38 ; John xix. 19 ; in His resurrection, by the Father's decree and will, Ps. ii. 6.

NO KING LIKE JESUS !

What a contrast is there between the Lord Christ and the kings of *this* world !

They are but—

Changeable.—"Another king arose, which knew not Joseph," Acts vii. 18.

Helpless.—Darius "set his heart on Daniel to deliver him, and laboured." But he could not, Dan. vi. 14 ; cf. Hosea v. 13.

Tyrannical.—Pharaoh—Ahab—Herod, &c.

Mortal.—They must fall like meaner men, Ps. lxxxii. 7.

Vain "*princes* of this world that come to nought," 1 Cor. ii. 5.

The LORD JESUS is "the blessed and only Potentate, the King of kings, and Lord of lords," 1 Tim. vi. 15.

KINGDOM OF HEAVEN.—See *King*.

An expression used only by St. Matthew, and by him twenty-eight times in twenty-eight chapters.

Why St. Matthew speaks of the "kingdom of heaven," when other writers speak of "the kingdom of God," is variously accounted for. Many say, because

St. Matthew wrote for Jews, and would teach them the spiritual and heavenly nature of Christ's kingdom. The Jews boasted that they were the subjects of Jehovah ; and they looked for a temporal kingdom of the Messiah ; God was their king ; but they must learn that "to be subjects of the Divine kingdom as Jews was quite distinct from being citizens of the kingdom of heaven, as those whose hearts were under a heavenly rule ; just as their being Abraham's children did not necessarily involve their being the spiritual seed of Abraham."—*Rev. C. D. Marston.*

KNOWLEDGE.*—See *Wisdom—Folly.*

FIGURES.

The *tree of knowledge*, Gen. ii. 9 ; iii. 6.—Pleasant and promising. The test of man's obedience, and the occasion of man's fall. It was significant that our first parents longed more for the tree of knowledge than for the tree of life. "They would rather be learned than holy."—*Leighton.*

"The *key of knowledge*," Luke xi. 52, to open or shut the cabinet of truth.

A *crown*, Prov. xiv. 18, encircling the brow of the prudent.

A *sweet savour* or *perfume* ; so the apostle compares the knowledge of Christ to the perfumes scattered in ancient triumphal processions, 2 Cor. ii. 14.

THE PRIDE OF LEARNING is often one of the greatest obstacles to the reception of gospel truth. It is observable in Scripture, that the preaching of the gospel has had least success in those places, and among those classes, that were eminent for learning. The scribes and Pharisees, the Sadducees and lawyers, were the most learned men amongst the Jews in our Saviour's day ; yet the great Teacher gathered few converts from their ranks. Learned Athens was

called "the eye of Greece," as Greece was called "the eye of the world;" yet St. Paul's preaching made less impression in learned Athens than in the simpler towns of Philippi and Colosse.

Of all the *churches* planted by St. Paul, none made such boast of the abundance of their gifts and knowledge as the Church of Corinth. But it is to be observed, that no church is so repeatedly called to account by the apostle, on this very ground. How frequently, *e. g.*, in 1 Corinthians, he repeats the question, "Know ye not?" (five times in chap. vi. alone,) and how earnestly he warns them against deception. "Be not deceived"—"Let no man deceive himself." See vi. 9; xv. 33; iii. 18. See also i. 17—31; viii. 1, 2, 10, 11; xiii. 2—8.

Of all the *heresies* which troubled the Church of the apostle's days, there was none which wrought more evil than that of the *Gnostics*, a sect who derived their name (which means, the knowing ones) from the assumption of their boasted wisdom.

John xiii. 17.—"If ye know these things, happy are ye if ye do them."

Our Lord here reveals the secret of true happiness, sanctified knowledge, combined with holy obedience. Not knowledge alone,—knowledge may exist apart from wisdom; nor obedience alone,—obedience may be sincere and self-denying, but mistaken; but sanctified knowledge conjoined with spiritual obedience. Light in the head, with grace in the heart,—an enlightened conscience and a sanctified will—both looking to Jesus.

1 Cor. xiii. 9.—"We know in part."

The Syriac and Arabic versions read, "Of many things we know a little."

LAW, THE.*

The *Hebrew* word for law (*torah*) is derived from a root signifying to point, as with the finger, and might

be well rendered the *directory*—a good definition of the law.

The *Greek* word *νομος*, according to Parkhurst, means assigning, *i.e.*, distributing to every man (his duty).

Our *English* word law (anciently written lagh), is the past participle of the Anglo-Saxon verb lagyan, or lecgan, to *lay down*, *i.e.*, what should be a rule of conduct. We still speak of “laying down the law,”—a phrase, no doubt, borrowed from this derivation.

ILLUSTRATIONS.

Fire, Deut. xxxiii. 2, “From his right hand went a fiery law ;” a law given out of the midst of the fire, iv. 33 ; and, in its nature, keen and consuming as fire.

The veil on Moses’ face, representing the obscurity and shadowy nature of the Mosaic dispensation, Exod. xxxiv. 33 ; 2 Cor. iii. 13.

A *sketch*, outline, or rough draught of a picture, Heb. x. 1, compared to the full, clear, filling up.

A *schoolmaster*, Gal. iii. 24, or rather *pædagogus* (Greek) : among the Greeks a faithful servant entrusted with a boy from childhood to youth, to keep him, with severe disciplinary strictness, from evil, and to conduct him to the schoolmaster from day to day.

The *handwriting of ordinances*, Col. ii. 14 ; the obligatory bond under which men lay, and by which they are condemned.

A *jailor* keeping those in custody in ward and bondage ; “shut up,” Gal. iii. 22, 23 (the two words, “concluded,” “shut up,” are the same verb in the original).

Yoke of bondage, Gal. v. 1 ; Acts xv. 11.

Elements of the world, “weak and beggarly elements” or “rudiments,” Gal. iv. 4, 9.

The minority of children, under tutelage, Gal. iv. 1.

A *parenthesis*, Rom. v. 20 ; “the law came in

parenthetically," intervening between the promise and its fulfilment in Christ; see Gal. iii. 19; not as God's original and final plan, but added for a subordinate purpose, more fully to reveal the evil occasioned by sin, and the glory of redemption by Christ.

THE NECESSITY OF THE RESTRAINT of law is well shown by such instances as Judges xvii. 6; xviii. 8; xix. 1; xx. 25; 1 Sam. ix. 17 (marg.) To say of fallen man, "every man did that which was right in his own eyes," is as much as to say every man did that which was wrong.

LAWLESSNESS is the very spirit and mark of Antichrist. It is the proper meaning of the Greek word for iniquity generally (*ανομια*), but the concentration of all lawlessness and self-will will be developed at last in Antichrist. His title is emphatically "that wicked" or *lawless* one, 2 Thess. ii. 8; so "the mystery of iniquity" is literally the mystery of *lawlessness*.

SINAI.—The manner in which the law was given at Sinai, amidst thunders, and lightning, and darkness (see Exod. xix. 12—19; Heb. xii. 18—22), was symbolical of the character of the legal dispensation. The moral law being written on tables of stone, was doubtless designed to show its perpetual obligation.

CIRCUMCISION was considered as legally and morally binding the circumcised to keep the whole law, Gal. v. 3.

Rom. xiii. 10.—"Love is the fulfilling of the law."

"All God's law was at first reduced to ten precepts, and all this is in so short bounds, that those ten precepts are called ten words. Yet, when Christ came, He abridged this law shorter, and reduced the ten to two, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.' St. Paul yet comes after, and rounds up all into one; God reduceth all into ten; Christ those ten into two; Paul those two into one—Love is the fulfilling of the law."—*Adams*.

1 Cor. ix. 21.—The moral law is still a rule of life to us.

Those that think they have done with the law, shall find that the law has not done with them.

THE LORD JESUS is “the end of the law,” Rom. x. 4; the fulfiller, Matt. iii. 15; the expounder, Matt. v.; and our Redeemer from its curse, Gal. iii. 13.

There were six points in which the Lord Jesus paid especial honour to the law: (1.) in His circumcision on the eighth day, Luke ii. 21; (2.) in His presentation in the Temple, Luke ii. 22; (3.) in His being baptized by John, Matt. iii. 15; (4.) in His paying the tribute-money, Matt. xvii. 24—27; Exod. xxx. 13; (5.) in observing the feasts, &c., ordained by the law; (6.) in submitting to the penalty of the law, and enduring its curse in His death.

It is a striking fact, that while infidels have presumed to mock the Lawgiver, and Him who has redeemed us from the curse of the law, they have never attempted to touch the law itself. The perfection of the Ten Commandments stands before the civilized world unimpeached, as a perfect rule of right and wrong.

LAW AND GOSPEL.*

In some instances the law and the gospel are, as it were, connected; in others they are contrasted. An old writer says, Many ordinances of the law had something of the gospel in them, and many gospel ordinances have something of the law in them.

The law was chiefly *negative*—“Thou shalt not;” the gospel is chiefly *positive*.

The law is compared to “the *letter*,” the gospel to “the *spirit*,” 2 Cor. iii. 6.

The difference between the law and gospel, it has

been well said, consists in the transposing of two words. The law says, Do and live, Ezek. xx. 4, 13, 21; the gospel says, *Live and do*.

Under the law the Lord is spoken of as leading and training Israel, as the *eagle* trains her young, Deut. xxxii. 11. The Lord Jesus spoke of Himself by the familiar and more tender figure, "as a hen gathereth her chickens under her wings," Matt. xxiii. 37. The eagle *forces* her young to fly, and teaches them by terror; the emblem used by our Lord is one solely of affection and tender gentleness.

Moses' first miracle was significant of his dispensation, turning water into blood, Exod. vii. 19, 20; Christ's first miracle was turning water into wine, John ii. 9, 10.

The *yoke of the law* was a "yoke of bondage," galling and unbearable, Acts xv. 10; Gal. v. 1. The Lord Jesus says, "My yoke is easy, and my burden is light," Matt. xi. 30.

Moses might not enter Canaan; neither he, nor Aaron, nor Miriam,—doubtless a figure of the weakness of the law. It was reserved for Joshua (another name and type of Jesus) to do that which the great lawgiver could not do.

Leprosy was the special type of sin. It was the office of the priest to examine and *pronounce* the leper cleansed. The Lord Jesus *made* the lepers clean.

The rock smitten by the rod of Moses is generally regarded as a type of Christ smitten by the law, Num. xx. 8.

The law written on stones on Mount Ebal was to be accompanied by an altar, on which were to be offered burnt offerings and peace offerings, Deut. xxvii. 1—8.

The veil rent at the death of Christ made the way into the holiest free, Matt. xxvii. 51; Heb. x. 19, 20.

"*The law made nothing perfect*" (could not pardon, pacify, nor purify), "but the bringing in of a better

hope did ;" or, as it is in the margin, "it was the bringing in of a better hope," Heb. vii. 19.

The law consisted of "*carnal ordinances*," "imposed" as a heavy burden, "until the time of reformation," Heb. ix. 10.

The law was given peculiarly to *one* nation. The gospel proclamation is, "the field is the world," Matt. xiii. 38 ; "go ye therefore and teach all nations, Matt. xxviii. 19.

The law is the "ministration of condemnation ;" "the ministration of death ; the gospel is "the ministration of the Spirit," "the ministration of righteousness," which "exceeds in glory," 2 Cor. iii. 7—9.

"The object of the law is to make men poor, the object of the gospel is to make men rich."—*De Wette*.

LEADER, CHRIST, OF HIS PEOPLE.—See *Head*.

The Lord Jesus leads His people, as—

The *pillar of cloud and of fire* went before Israel for guidance and protection, Exod. xiii. 21, 22 ; xl. 36—38 ; Neh. ix. 12, 19.

The *ark* led them over Jordan, Joshua iii.

A *shepherd* leads his flock, Ps. xxiii. 2, 3 ; Isa. xl. 11 ; John x. 3, 4.

A *standard-bearer* among the Church's hosts, Cant. v. 10 (marg.) ; see Isa. xi. 10 ; cf. the type, 2 Sam. xviii. 3.

A *forerunner*, Heb. vi. 20.

Joshua led the children of Israel into Canaan, Deut. i. 38.

Isa. lv. 4.—"A leader and commander."

Not every commander is a leader, but the Lord Jesus heartens His soldiers by going before. "He is a commander by His precept, and a leader by His example ; our business is to obey and follow Him." Cf. xxxv. 8 (marg.) ; xlv. 2 ; lii. 12 ; Micah ii. 13.

Heb. ii. 10.—“The Captain of our salvation.”

The archleader (*ἀρχηγός*), the same word that is translated “author” in xii. 2, and “prince” in Acts v. 31. Cf. the “captain of the host of the Lord” that appeared to Joshua, Josh. v. 14, marg; and the Angel promised to “keep Israel in the way, and to bring them into Canaan,” Exod. xxiii. 20.

Heb. xii. 2.—“Looking unto Jesus.”

Amidst the great “cloud of witnesses,” the sacramental host of God’s elect, the Lord Jesus is the one great Prince, Leader, and Example, who is above all and over all. The examples of the holiest saints to Him, are but as bright stars to the central sun; we follow them, but only so far as their examples comport with His.

Rev. vi. 2; xix. 11—16.

The Lord Jesus, as the King of Zion, in the Church’s last struggles, leading His people on to victory, going forth “conquering and to conquer.”

Compare with these representations of the Lord Jesus the beautiful figures of Divine leading. The Lord led Israel with the strong arm and kind heart of a father bearing his son, Deut. i. 31; viii. 2, 3; with the instinctive wisdom of the parent eagle training her young, Deut. xxxii. 10, 11; with “cords of a man and bands of love,” Hosea xi. 3, 4.

LIBERALITY.—See *Unselfishness*.

THE BOOK OF PROVERBS.—Few books of Scripture more frequently enjoin and more highly commend the spirit of liberality.

Chap. iii. 9.—“Honour the Lord with thy substance, and with the first-fruits,” &c.

The God who gives us all, has a right to claim at least, a part.

Chap. xi. 25.—“*The liberal soul.*”

Or, as in the marg., “the soul of blessing;” the soul of giving and receiving blessing.

Chap. xxii. 9.—“*The bountiful eye.*”

Implying pity and commiseration. The eye that moves the heart, and the heart that opens the hand; like the good Samaritan, who first *saw*, and then “the bountiful eye” touched the kind and generous heart, Luke x. 33.

Chap. xix. 6, marg.—“*A man of gifts.*”

What a beautiful description of the liberal man! One well known by the mark, “ready to distribute, willing to communicate,” 1 Tim. vi. 18.

In many of these and similar texts, mark also the blessing annexed, as in xi. 25. “There is no such merchant,” says Quarles, “as the charitable man,—he gives trifles which he cannot keep, to receive treasures which he cannot lose.”

Isa. lviii. 7.

The two principal marks of godly liberality are here brought out,—self-denial and sympathy. See the full reward these receive, ver. 10—12.

Luke vi. 38.

Liberal giving enforced, as it were, to the fourth degree. But observe, there is the same measure for giving and receiving.

Acts xx. 35.—“It is more blessed to give than to receive.”

It is observable that this is the only saying of our blessed Lord, handed down to the Church by tradition.

1 Cor. iii. 2; 2 Cor. ix. 7.

Liberality without charity—giving without loving.

JEWISH LIBERALITY.

Besides the accustomed offerings made by the Israelites at their annual feasts, when none were to “appear empty,” Deut. xvi. 16, 17, and their tithes, &c., the enormous sums raised for building the house of the Lord, seem quite unparalleled in the history of the Church.

For,—

The tabernacle.—Dean Prideaux computes their offerings at about £244,127.

The temple of Solomon.—The preparations made by David are computed at £18,000,000; and of the people at £30,000,000! besides brass, iron, and precious stones; and it should be especially observed that those enormous sums are said to have been offered willingly in every case, Exod. xxxv. 21, 22; 1 Chron. xxix. 2, 3, 5, 6, 9, 17.

The second temple, Ezra ii. 69; computed at £80,000 for 42,360 persons (nearly £2 each, though many were poor.)

The widow's mite, Luke xxi. 1—4. In this oft-quoted instance the two extremes are said to meet—the deepest poverty and the greatest liberality. The Greek word used to describe this poor widow denotes one extremely poor; yet, whatever her living was, she cast the whole into the treasury of God.

Macedonian liberality, 2 Cor. viii., ix. These two chapters supply a beautiful exposition of the law of charity in every point; its source—extent—pattern—and reward. Though amongst the poorest, the Macedonian Christians were amongst the most liberal; and they first gave themselves, and then their substance. See the beautiful reference to God's gift of the manna, viii. 18; and to the greatest of all gifts—the gift of the grace of Christ! viii. 9.

In Phil. iv. 18 St. Paul speaks of the liberality of the Philippians as “an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.”

LIFE, NATURAL FRAILTY OF.*—See *Vanity—Viccissitudes—Death.*

FIGURES.

A broken vessel, Ps. xxxi. 12.

Crushed before the moth, Job iv. 19 ; Ps. xxxix. 11.

A dream, Ps. lxxiii. 20.

An eagle hasting to the prey, Job ix. 26.

A flower, Job xiv. 2 ; Isa. xl. 6 ; James i. 10, 11 ; 1 Pet. i. 24.

Grass, Ps. xc. 5, 6 ; cii. 11 ; ciii. 15 ; Isa. xl. 11 ; 1 Pet. i. 24. See Conc. for many references to this figure. One of the most striking points in the image, is the contrast between the gayer flower and the humble grass (see Isa. xl. 11 ; 1 Pet. i. 24) ; but both are alike in this : they are equally liable to wither or be cut down. In Ps. cxxix. 6 the figure is still bolder—"the grass upon the housetops," with its feeble roots and little strength, "which withereth before it groweth up," see Isa. xxxvii. 27.

Foam upon the waters, Hosea x. 7.

Handbreadth, Ps. xxxix. 5—one of the smallest measures amongst the Jews.

A pilgrimage, Gen. xlvii. 9.—See *Strangers*.

A shadow, Job. viii. 9, xiv. 2 ; Ps. cii. 21, cix. 23 ; Eccles. vi. 2.

A shepherd's tent, soon removed, Isa. xxxviii. 12.

Sleep, Ps. xc. 5.

A swift post, Job ix. 25.

A swift ship, Job ix. 26.

In these two verses the figures are taken from the three elements of land, water, and air—one figure in each.

A tale soon told, and often as soon forgotten, Ps. xc. 5.

Thread cut by the weaver, Isa. xxxviii. 12.

Vapour—breath, James iv. 14.

Water spilt upon the ground, 2 Sam. xiv. 14.

Wind, Job vii. 7.

Job x. 20.—"Are not my days few?" Answer :—chap. xiv. 1, xvi. 22 ; Gen. xlvii. 9.

MANY SCRIPTURE NAMES are expressive of the

frailty and uncertainty of human life. Abel (a mist or vapour); Enos (weak, frail); Mahlon (sickness); Chilion (consumption), &c.

LIFE SPIRITUAL.***—See *Quickening—Regeneration*.

“*Tis not the whole of life to live.*” The word life in Scripture, whether used of natural or spiritual life, in its proper and highest sense, includes far more than mere existence. We have an illustration of this in 1 Sam. xxv. 6—“to him that liveth,” where our translators have added the words “*in prosperity.*” So we may explain such texts as Ps. cxix. 175; Prov. xv. 27; 1 Thess. iii. 8; and our Lord’s expressed desire for His true sheep—“that they might have life, and that they might have it more abundantly,” John x. 10.

GOD is the Author of life; with Him is the “fountain” of its blessed streams; whence, as we read in Psalm xxxvi. 8, 9, “the children of men abundantly drink of the river of His pleasures.” It is His high prerogative to swear by Himself—“As I live,” saith the Lord. St. Paul’s quotation of Isa. xlv. 23, “I have sworn by myself,” is very noteworthy—“As I live, saith the Lord.”

Christ is the “bread of life”—“the Prince of life”—“the way, the truth, and the life”—“the resurrection and the life”—“the living stone.”

Gen. xvi. 14.—“The well of Him that liveth and seeth me.” The first recorded appearance of “the angel of the Lord.”

Exod. xii.—The paschal lamb, both killed and feasted on, presents a twofold figure of Christ; both as the sacrifice for His people’s sins, and as the support of their spiritual life.

Ruth iv. 15.—Boaz, the near of kin, was also a “restorer of life” to Ruth. He is by many regarded as a type of Christ, the restorer of life, especially to the Gentile Church.

2 Tim. i. 10.—“Brought life and immortality to light through the gospel:” brought to clearer light—elucidated.

The Holy Spirit.—"The Spirit of life in Christ Jesus"—"the living water," like the breath animating the dry bones in Ezekiel's vision, Ezek. xxxvii. 9, 10—14.

THE BLESSINGS of REDEMPTION are compared to "living waters;" wells of life; living fountains; "life from the dead;" the "new and living way;" the way and path of life; "the light of life;" the grace of life; "the savour of life unto life;" the tree of life;¹ "the crown of life."

BELIEVERS are enriched with spiritual and eternal life. (He only lives who lives unto eternal life; all else is living death.) They are spoken of as "living stones;" "living sacrifices;" "alive unto God;" whose repentance is "unto life;" who "walk in newness of life;" who "have eternal life;" "justification of life;" who "reign in life by one, Jesus Christ."

The TREE of LIFE.—The sacramental sign of life in Eden (Gen. ii.), restored again in Rev. xxii. 2. The figure is used four times in the Proverbs as the emblem of blessing: chap. iii. 18, xi. 30, xiii. 12, xv. 4.

The WORD of life, Phil. ii. 16.

LIGHT.

DIFFERENT KINDS of LIGHT are used as emblems in Scripture.

The *sun* is one of the most conspicuous and prominent. God Himself, the great source of light, is compared to the orb of day, as Ps. lxxxiv. 11; and probably in James i. 17, "the Father of lights"—(a word used by Greek and Roman authors for the sun.) "Kings of the earth" were so called,—the word Pharaoh is supposed to be derived from an Egyptian

¹ The motto of the Fruiterers' Company is not more appropriate than beautiful—"arbor vitæ Christus: fructus per fidem gustamus."

word meaning sun ; Plutarch says that Cyrus in Persic signifies sun ; the name of Samson, the judge of Israel, means a little sun ; all expressions, meant to ascribe the idea of grandeur—majesty—and power—and central rule—like that of the sun in Joseph's dream, or in Deborah's song, Judges v. 31. Baal also represented the sun.

The *moon*, "walking in brightness," Job xxxi. 26 ; Ps. civ. 19 ; Cant. vi. 10.

Stars, Ps. cxlviii. 3 ; Jer. xxxi. 35 ; Joel ii. 10 ; Dan. xii. 3.

A *candle—candlestick*, Luke xi. 36 ; Jer. xxv. 10 ; Ps. xviii. 28 ; Rev. i. 20.

A *lamp—lantern*, Ps. cxix. 105 ; Prov. vi. 23, xiii. 9 ; Isa. lxii. 1 ; Rev. iv. 5.

The *dayspring*—morning—dawn, Luke i. 78 ; 2 Sam. xxiii. 4 ; Job xxxviii. 12.

Day—full, *perfect* day, Prov. iv. 18.

Precious stone, Rev. xxi. 11.

Fire, Ps. lxxviii. 14 ; Exod. xiv. 20 ; Job xviii. 5.

SCRIPTURE NAMES are frequently associated with the idea of light.

Abner means father of light ; Bosor (father of Balaam), lamp ; Lapidoth, enlightened ; Neriah—Habaziniah, the lamp of Jehovah ; Uriah, whose light is Jehovah ; Uriel, whose light is God ; Phoebe, bright or pure. One singular conjunction of names occurs in the case of Uri, the father of Bezaleel (Exod. xxxi. 2)—Uri means the *light* of Jehovah ; Bezaleel, under the *shadow* of God ; as if the son's name was meant to be a supplement to the father's !

LIGHT DIVINE.

"GOD IS LIGHT," 1 John i. 5, essential purity—unsullied holiness—ineffable bliss. (See before, under *Sun*.)

GOD IS LIGHT,—“clothed with light as with a garment,” Ps. civ. 2 ; “dwelling in light” inaccessible

to mortal frames, 1 Tim. vi. 16 ; “the Father of lights,” James i. 17 ; “the light dwelleth with Him,” Dan. ii. 22.

CHRIST is “the light of the world,” John viii. 12 ; xii. 46 ; “the true light,” i. 9 ; “the light of men,” i. 4 ; “a light to lighten the Gentiles,” Luke ii. 32 ; the light of the holy Jerusalem, Rev. xxi. 23 ; “the bright and morning star,” Rev. xxii. 16 ; “the Sun of righteousness,” Mal. iv. 2 ; typified by the pillar of fire in the wilderness, and the golden candlestick in the Tabernacle and Temple.

John viii. 12.

“The light of the world ;” not *a* light, not *the* light ; and not of Israel only, but “the light of the world.” It was “early in the morning” when Jesus came into the Temple, viii. 2. May the figure have been suggested after our Lord’s manner, by the beaming forth of the sun’s bright morning rays ?

Heb. vii. 14.

Our Lord “sprang out of Judah,” burst forth, as many take the figure, like the rising beams of the morning sun.

Matt. iv. 15, 16.

The same figure ; Christ burst forth as the morning light, scattering the gross darkness of midnight gloom ; appearing first on the distant horizon, and then flooding the land with light.

See Conc. under the light of God’s countenance—the shining of His face, &c.

LIGHT SPIRITUAL.***

SPOKEN OF AS—

“*The light of life,*” John viii. 12 ; light like the sun’s, with quickening as well as illuminating power.

“*Light in the heart,*” see Eph. i. 18 ; the reading of some of the best MSS. is, “the eyes of *your heart* being enlightened.”

Illumination, Heb. x. 34.

Revelation, removing the veil, uncovering (see Job xxxiii. 16, marg.); Gal. i. 16, the true *inward* revelation.

Goshen, "light in the dwelling," Exod. x. 23.

The opened eyes.—None but Christ opened the eyes of the blind.—See *Blindness*.

"*Let there be light*,"—the first command at the world's creation, the first command in the soul's awakening, Acts xxvi. 18; 2 Cor. iv. 6.

"*Children of the light*, and children of the day, 1 Thess. v. 5; the beautiful title of Christians called into God's "marvellous light," 1 Pet. ii. 9; bidden to "walk in the light," 1 John i. 7; putting on "the armour of light," Rom. xiii. 12 (the nearer we walk to God, the darker will appear the shadow of sin); like *lighthouses* on a rocky coast, they are to stand out in this evil world, holding out "the light of truth," Phil. ii. 15; or, as the figure may mean, like *stars* shedding their benign and gentle light upon the earth.

LONG-SUFFERING DIVINE.—See *Christ, Tenderness of—Mercy—Warning—Yearning Divine*.

EXPRESSED in many ways:—

The Lord "*full of compassion*," Ps. lxxviii. 38; lxxxvi. 15; cxi. 4; cxii. 4; cxlv. 8, &c.; as one abounding in sympathy and pity.

The Lord *suffering* the sins of an ungrateful and rebellious people, Acts xiii. 18; Matt. xvii. 17.

The Lord *bearing long with evil*, Num. xiv. 27; Luke xviii. 11.

The Lord *enduring* "with much long-suffering the vessels of wrath," Rom. ix. 22.

The Lord *holding peace* long time, Isa. xlii. 14; lvii. 11.

The Lord *refraining from words and acts of judgment*, keeping silence, Ps. l. 21 ; Isa. xlii. 11.

The Lord *forbearing*, protracting judgment, Neh. ix. 30 (marg.)

See Ps. lxxviii., cv. ; Neh. ix., and other passages, which chronicle the history of the Church. What strange alternations they exhibit between the perverseness of man and the marvellous forbearance of God !

EXAMPLES of God's long-suffering in delaying judgment.

The old world.—More than a hundred years passed while God still bore with its iniquity. It was the tenth generation from Adam when the flood came, and probably one hundred and twenty years while the ark was preparing.

Sodom and Gomorrah, spared until their sin cried aloud to heaven, and was "very grievous before the Lord ;" and there could not be found ten righteous persons for whom God might turn aside His threatened judgment, Gen. xviii. 20, 33 ; xiii. 13.

Amorites, not destroyed till their iniquity was full, Gen. xv. 16.

Amalek spared four hundred years, Exod. xvii. 14, 15 ; 1 Sam. xv. 23 ; xxx. 17.

Israel, borne with in all their provocations for more than three centuries before they were sent into captivity ; like the barren fig-tree's probation, Luke xiii. 6—9.

Jerusalem, see the Lord's pathetic appeals, Matt. xxiii. 37 ; Luke xiii. 34 ; xix. 41, 42.—See *Yearning, Divine*.

LORD.

Many important and precious truths may be gathered from the original derivation of the word "Lord" in different tongues.

The *Hebrew* word generally translated Lord

(Adonai), is derived, according to most authorities, from a word signifying basis—support.

The *Greek* word *κυριος* points rather to self-existence (from *κυρω*, to be, to exist; see Hesychius), though others derive it from *κυρος*, authority, legislative power. It is generally used in the Old Testament as the translation of the word Jehovah,—referring to the eternity and self-existence of the Divine Being.

The *English* word Lord carries with it originally another thought. “Lord” is derived from the old Saxon Laford, or Leaford, which meant the afforder or provider of bread, the sustainer of the household. In this view, and in his generous, noble character, we have a beautiful illustration of the title in Joseph, who became the “lord” over Egypt; who fed the whole land in time of famine; who was, at the same time, saluted as “tender father,” and was made ruler of the land, Gen. xli. 40, 43, marg.

BAAL.—The word Baal corresponded in the idolatry of the Phœnician to our word Lord. It is used in many compounds, Baal-beerith, Baal-peor, Baal-hamon, Beelzebub, &c. In one instance it is applied to Jehovah Himself, Hosea ii. 16. Most writers suppose that Baal was meant to represent the sun, as the great ruling power above; and the names of some of the historic associations of our own country (as Bel Tor, in Devonshire) are alleged to be traces of the idol-worship of our ancestors in the early Pagan days.

THE LORD OF HOSTS.—One of the Divine titles frequently applied to the Second Person in the Blessed Trinity,—especially in the prophecies of Isaiah, Jeremiah, Haggai, Zechariah, and others; as also are other titles—

“The *Lord of glory.*”

“The *Lord of lords*,” &c.—See Conc.

SEVERAL BOOKS of Scripture are especially observable, as speaking of “the Lord” with peculiar prominence.

The Book of DEUTERONOMY particularly. It is remarkable how frequently the word occurs throughout this book:—“The Lord thy God,” two hundred and eleven times; “the Lord your God,” forty-five; “the Lord our God,” twenty-one; “the Lord my God,” three; “the Lord his God,” two; “the Lord God of your fathers,” two. May we account for this because Moses wrote especially of God as the covenant God of Israel? and also as marking a broader distinction between the recognition of the one true God and idolatry?

The Book of EZEKIEL. In like manner the prophecy of Ezekiel abounds with the words, “I the Lord;” and the words constantly occur, “they shall know that I am the Lord.” This occurs at least fifty times, generally marking the result of God’s dealings with His people.

The Prophecy of HAGGAI. In two short chapters the title of “the Lord of Hosts” occurs thirteen times. Cf. also how frequently it occurs in the prophecy of Isaiah. See Conc.

Luke i. 43.—“My Lord.”

Elizabeth was probably the first person who acknowledged Jesus as the “Lord.” Hers was a clear and vigorous faith; but it is well explained, when we read that she “was filled with the Holy Ghost,” ver. 41.

Luke ii. 11.—“A Saviour, which is Christ the Lord.”

The first time the two titles are so joined,—at the advent of Jesus. As the word Lord in Greek generally answers to Jehovah in the Old Testament, here it no doubt declares the Divinity of Christ.

Luke xxiv. 3.—“The Lord Jesus.”

The first time these two words are joined, after the resurrection.

Heb. vii. 14.—“Our Lord.”

The only place where the words, now so popular with us, are used in Scripture of Christ.

JUDAS.—It is observable that the traitor apostle, Judas, never addressed Christ as *Lord!* When the other apostles asked, “Lord, is it I?” Judas said, “Master, is it I?” Matt. xxvi. 22, 25, 49; Mark xiv. 45.

THE GOSPEL OF ST. MARK.—It is also observable that St. Mark’s gospel, which is the gospel of Christ as servant, seldom contains the title, “Lord!” It is so used by Christ Himself only twice, chap. ii. 28; v. 19; and by others thrice, vii. 28; ix. 24; x. 51. In direct narrative it occurs twice at the end, when the Lord’s work of earthly suffering was finished, xvi. 19, 20.

LOVE.**—See *Brotherly Love—Kindness.*

ILLUSTRATIONS.

The *natural regard every man has for his own body*, Eph. v. 28, 29.

The *endearing relationships of life*; the love of a parent—husband—wife—brother—sister—child.

The *marriage bond*, Eph. v. 25, 28.

The *love of women*, 2 Sam. iii. 26.

The *kiss of love*, the symbol both of natural affection and Christian brotherhood; used by the early Christians in their feasts of love, 1 Cor. xvi. 20; 1 Pet. v. 14; Jude 12.

Invisible bonds, Hosea xi. 3.

The *yearning of the bowels*—a figure used in the East for the drawings of a warm and generous heart;

exemplified in Joseph yearning over his brethren, Gen. xliii. 20 ; applied spiritually.—See *Yearnings*.

LOVE IS SPOKEN OF as—

Charity.—The word was first introduced into our authorised version of 1 Cor. xiii. by Tyndale.

Jealousy.—Not in its sinful form of evil passion (the figure is applied to the Most High), but as the intense manifestation of burning love. See Cant. viii. 10.

The “*more excellent way*.”—More valuable than gifts, or knowledge, or self-sacrifice, 1 Cor. xii. 31 ; xiii.

“The *fulfilling of the law*,” Rom. xiii. 10.—“Love,” says Jenkyn, “is the decalogue contracted ; and the decalogue is love unfolded.”

“The *end* (or sum) *of the commandment*,” 1 Tim. i. 5.

LOVE is—

The *first named* on the rich cluster of the Spirit’s “fruit,” Gal. v. 22.

The *last named* in the ladder of Christian graces, 2 Pet. i. 6. St. Peter’s list may be taken as representing a spiritual building of many parts, of which faith is the foundation and love the roof !

“THE LABOUR OF LOVE,” 1 Thess. i. 3.—Labour, in itself hard, how love makes it seem light ; and labour that is long, to love it seems but short. As Jacob’s “seven years of service” for Rachel seemed unto him but “a few days, for the love he had to her,” Gen. xxix. 20 ; or Rizpah’s five months affectionate watching, 2 Sam. xxi. 10. Love is the wing that no flight ever tires ; the vehement flame that “many waters cannot quench.”

SCRIPTURE NAMES.

Dodo—David—Hobab—all mean Beloved ; Eldad—Jerahmeel—mean Beloved of God ; Jedidiah—Hashabiah—Haddadiah—Beloved of Jehovah.

ST. PAUL'S TWO CHIEF DESCRIPTIONS of love—

Rom. xii. 9—18.—St. Paul's description of love may be likened to a river, branching out into seven affluent streams. True love should be *sincere* ("without dissimulation"); *affectionate* ("kindly affectioned"); *unselfish* (preferring others); *liberal* ("distributing"); *sympathising* (whether in sorrow or in joy); *uniting* ("of the same mind"); *condescending* ("to men of low estate.")

1 Cor. xiii.—The Prelation (as the heading of the chapter says) of charity.

LOVE DIVINE.***—See *Forbearance—Goodness—Mercy—Yearning, &c.*

1 John iv. 8.—"GOD IS LOVE."—A text which faith may gratefully receive, but wisdom can never fully fathom. Nothing is easier than to say the word *universe*; but it would take millions of years, and more, to grasp even the outline of what the universe includes!

THE LORD'S LOVING-KINDNESS.—A wonderful word—loving-kindness. Surely all love is kind, and all kindness is loving! Loving-kindness is therefore like loving love,—love stretched out to the full extent. One of the strongest texts describing the Divine loving-kindness, is Isa. lxiii. 7, where words are heaped on words to bring out the wonders beyond expression, of the greatness of the unutterable thought—"the *loving-kindnesses* (plural) of the Lord, and the praises (calls for praises) of the Lord and the great goodness, according to His mercies, and according to the multitude of His loving-kindnesses." See a similar pregnant verse, Ps. lxix. 16.

THE LORD'S PLEASURE in His saints, Ps. cxlvii. 11; cxlix. 4. See *Conc., Pleasure*. In their "prosperity," Ps. xxxv. 27; in their "uprightness," 1 Chron. xxix.

17 ; in their self-sacrifices, Heb. xiii. 16—21. “The good (gracious) pleasure of His goodness,” 2 Thess. i. 11 ; and “will,” Eph. i. 5 ; the Father’s “good pleasure,” Luke xii. 32 ; the Lord’s care for “the plants of His pleasures,” Isa. v. 7, (marg.)

THE LORD’S DELIGHT.—See Conc. As a bridegroom delights in the bride, so the Lord delights in Zion, Isa. lxii. 5, giving her a new name, that she be no longer called, “Forsaken,” and “Desolate,” but Hephzibah, which means, “my delight is in her,” and “Beulah,” *i. e.*, married (ver. 4).

THE LORD’S KINDNESS.—See Conc. Great — marvellous—merciful, Titus iii. 4. “The kindness and love” (marg. “pity”), literally philanthropy. It is singular that in the only two other places where the Greek word occurs it refers to kindness shown to strangers, viz., Acts xxvii. 3 ; xxviii. 2.

Like *an inextinguishable flame*, Cant. viii. 6.—The only verse in the book where the name of God occurs in the Hebrew. In our translation the word God occurs neither in Esther nor in the Song of Songs ; but in the Hebrew of Cant. viii. 6, the eulogium of love’s “most vehement flame,” which “many waters cannot quench,” is “the flame of Jehovah,” *i. e.*, the most intense and inextinguishable flame.

Like *a magnificent temple*, Eph. iii. 16—18, whose breadth and length, and depth and height, are symbols of the abounding extent of the love of Christ ! The breadth may represent Christ’s world-wide love ; the length its extent throughout all ages ; the depth represents the wisdom ; the height its being beyond the reach of any foe ; or perhaps, the Saviour’s love raising the sinner from the depth of misery to the height of happiness.

Like *a waving banner* floating over the house of wine, Cant. ii. 4. The figure may possibly be that

of a banner on which the inscription is Christ's name of love.

THE IMPOSSIBILITY of describing the love of God is strongly marked in Scripture, as in—

John iii. 16.—“God so loved the world”—“so”—what mortal mind can gauge the depth or scale the height?

Eph. iii. 19.—“To know the love of Christ, which passeth knowledge.”

1 John iii. 16.—“Hereby perceive we the love of God;” rather, hereby perceive we love—the words of God are not in the Greek, “Hereby perceive we what true love really is!” We behold the manifestation of Divine love when Christ laid down His life for us. See John xv. 13.

Eph. iii. 17—19.—“That ye, being rooted and grounded in love, may be able to comprehend, &c.” Only love can understand what *love* is, and what love does! Only those who love God can at all rightly conceive what Divine love must be—can get a little further than the shore of the boundless illimitable ocean!

LOVE TO GOD AND CHRIST.**

Deut. vi. 5, x. 12, xi. 13, xxx. 6, 16, 20; Matt. xxii. 36—38; Mark xii. 28—30.

“The first and great commandment.”

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. As if He would not leave out the least sinew or string of the heart; the least faculty or power of the soul; the least organ or action of the strength: so *Bernard*, ‘with all thy heart,’ *i.e.*, affectionately; ‘with all thy soul,’ *i.e.*, wisely; ‘with all thy strength,’ *i.e.*, constantly. Let the zeal of thy heart inflame thy love to God; let the wisdom of thy soul guide it; let the strength of thy might confirm it.”
—*Adams*.

The BOOK of CANTICLES contains the richest ex-

pressions of the intense and impassioned love of the Bride to the spiritual Bridegroom.—See throughout, as chap. i. 2, 3, 4, 7 ; ii. 5, 7, 8—10 ; iii. 1—5 ; v. 2—10, 16 ; vi. 1—3 ; viii. 5—7, 14.

1 Kings iii. 3. Cf. 2 Sam. xii. 25.

How different is man's love to God from God's pure love to man. "Solomon (whose name Jedidiah means the beloved of the Lord) loved the Lord . . . only." As one says very beautifully, "God's love to us is like the boundless ocean ; our love to God is like a dewdrop, and that dewdrop stained with sin."

Hosea ii. 16.—"And it shall be at that day, saith the Lord, that thou shalt call me Ishi (marg. *i.e.*, my husband) ; and shalt call me no more Baali" (marg. *i.e.*, my lord.)

John xxi. 15—17.—"Lovest thou me? Lovest thou me more than these?"

(1.) Believers must expect to have their love to Jesus tested, especially when just recovered from grievous falls like Peter's. (2.) They must not wonder if the Saviour's probing be deep and searching. (3.) Their love should be a preferring, practical, glowing love. (4.) Happy beyond description is it when they can appeal to Christ's heart-searching knowledge, and reply, "Lord, thou knowest all things ; thou knowest that I love thee."

1 Cor. xvi. 22.—"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."

2 Thess. iii. 5.—"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (marg. the patience of Christ.)

Probably "the Lord" here refers to the Holy Ghost.

LUKEWARMNESS AND INDECISION.**—See *Backsliding*—*Doublemindedness*—*Temporary*—*Weakness*.

Compare the EXPRESSIONS—

Fainting, Deut. xx. 3 ; Luke xviii. 1 ; Gal. vi. 9 ;

Rev. ii. 3 ; disheartened and relaxed, as cowards in battle, or sluggards in work.

Halting, 1 Kings xviii. 21.

Slack, Joshua, xviii. 3.

Growing weary, Gal. vi. 9 ; 2 Thess. iii. 13.

Ready to die, Rev. iii. 2.

Neither cold nor hot, Rev. iii. 15, 16.

Sleeping and slumbering, Matt. xxv. 5.

Slothful, Heb. vi. 12 ; cf. Prov. xv. 19, xxii. 13.

Ps. cxix. 25.—“My soul cleaveth to the dust.”
Earth-born and earth-bound.

Cant. v. 2, 3.—See how the Bride, after her wandering state, is represented as overcome with irresolute and pitiable slothfulness.

Isa. lxiv. 7.—“There is none that stirreth (rouseth) up himself to take hold of thee.”

Jer. ix. 3.—“Not valiant for the truth.”

Jer. xlvi. 10.—“Cursed be he that doeth the work of the Lord deceitfully” (marg. “negligently”) ; cf. 2 Chron. xxxiv. 12.

Ezek. xiii. 5.—“Ye have not gone up into the gaps (as brave soldiers rush into the breaches to turn away the foe), neither made up the hedge for the house of Israel (sought the Lord’s protection) to stand in the battle in the day of the Lord.”

Matt. xxiv. 12.—“Because iniquity shall abound, the love of many (rather, of the majority) shall wax cold”—a fearful warning for the latter days.

Rom. x. 2.—“They have a zeal of God, but not according to knowledge.”

It was the shrewd remark of *Flaccius*, that the Jews had zeal without knowledge ; Christians too often have knowledge without zeal.

Lot—A mournful example of one who had faith for himself, but little zeal or power as a witness for the truth.—See *Backsliding—Sin, Progress of*.

The *tribes of Israel*—Manasseh, Ephraim, Zebulun, Asher, Naphtali, are specially mentioned as so deficient in patriotism and courage, that they were content to allow the Canaanites to dwell in the land, and become their tributaries, instead of boldly and resolutely driving them out, Judges i. 27—36.

Meroz—Cursed “bitterly” because of their supineness in not coming “to the help of the Lord against the mighty,” Judges v. 23.

Reuben, Gad, and Gilead—at the same time withdrawing from war on account of internal divisions; or excusing themselves, because they were too far off, and too busy, Judges v. 15—17.

The *nobles of Tekoa*, Neh. iii. 5.

John Mark, Acts xv. 38.

The *Church of Sardis*, Rev. iii. 1—5.

The *Church of Laodicea*, Rev. iii. 14—22.

LUST.

Lev. ii. 11.—Honey was not allowed “in any offerings of the Lord made by fire,” “because it turns to sourness, and leads to fermentation, and the Lord desires nothing of earthly sweetness. His offerings have neither corruption (like leaven), nor carnal sweetness (like honey).”—*Bonar*.

1 Tim. vi. 9.—“Many foolish and hurtful lusts, which drown men in destruction and perdition.”

Titus iii. 3.—The slaves and *drudges* of *divers lusts* and pleasures. Of all voluntary slavery, the slavery of lust and pleasure is one of the most pitiable!

Eph. iv. 19.—The insatiable covetousness of lust.

Prov. vii. 6—23.—The fascinating cobra-like power of lust; and the bitter end, 2 Peter ii. 14.

2 Tim. iv. 3.—“After their own lusts.”

“Lust and lust lie close together.”—*Old Proverb*.

There is a striking significance and moral in the meaning of three SCRIPTURAL NAMES :—

Balaam—Probably meaning the conqueror or destroyer of the people ;—the false prophet, who led Israel into lust, and brought upon them grievous plagues, Num. xxxi. 16 ; Rev. ii. 14.

Delilah—Meaning pining with desire, or, as others derive it, meaning weak, enfeebling, Judges xvi. 5— the woman who enticed Samson through the power of lust, and robbed him of his strength. So often lust and weakness lie close together.

Kibroth-hattaavah—“The graves of lust,” Num. xi. 34, marg. Israel sought carnal gratification, and it was given them, and proved to many an unexpected grave !

MEDIATOR, CHRIST THE.

ILLUSTRATIONS of the need and benefit of a mediator.

Joseph's brethren felt this, when they tried to make their brother's steward their friend, to come between him and them, Gen. xliii. 19—24.

Israel desiring Moses to speak for them with God, Exod. xx. 18—21 ; Deut. v. 5, 23—27.

Moses standing in the breach, Ps. cvi. 23 (cf. Ezek. xiii. 5, xxii. 30).

Aaron standing “between the dead and the living,” to turn away the plague, Num. xvi. 48 ; see also the design of the Levitical service, “that there be no wrath any more upon the children of Israel,” Num. xviii. 5.

Jonathan coming between Saul his father, and David his friend, 1 Sam. xix. 4—7.

Abigail intercepting the wrath of David from coming upon Nabal, 1 Sam. xxv. 14—35.

Joab, by his skilful policy, restoring Absalom to his father's favour, 2 Sam. xiv.

Blastus, the king's chamberlain, interceding between Herod and the men of Tyre and Sidon, Acts xii. 20.

MEEKNESS.—See *Gentleness*. See Conc. under forgive—gentle—patient—slow to anger—slow to wrath—a soft answer—tongue—peace—strife, &c.

Titus iii. 2.—“All meekness unto all men,”—the Christian's measure of meekness.

Matt. vi. 14, 15.—The only part of the Lord's Prayer which the Lord especially explained and enforced, is that relating to a meek and forgiving spirit.

Luke xvii. 5.—“Lord, increase our faith.”

A remarkable prayer of the apostle's, if we may take it as arising from the remarks of our Lord just before. Christ had spoken of the need of much forgiveness, upon which they asked, not as we should have expected, for an increase of meekness, but for an increase of faith. May not this be taken as a proof that faith is the root and source of meekness?

Col. iii. 12; 1 Pet. iii. 4.

True, loving, Christian meekness should be “put on” by the elect of God, as a garment, and worn as a graceful and becoming ornament. “The back of love,” says an old writer, “will bear a load of injuries.”

There are many kinds of meekness we read of, all commended as marks of a Christian spirit:—

The meekness of *love*, 1 Cor. xiii. 5, 7.

The meekness of *wisdom*, James ii. 13.

The meekness of *teaching*, 2 Tim. ii. 25.

The meekness of *self-restraint*, Exod. xxiii. 4—9; Prov. vi. 32, xix. 11.

The meekness of *long-forbearing*, Prov. xxviii. 15.

EXAMPLES.

It is worthy of note that some of the saints most

eminent for meekness were made so by Divine training and discipline ; naturally they were hot and impulsive, as Moses, St. John, and others.

Joseph was a striking example of holy meekness, in his silent forbearance, never uttering a word against Potiphar's wife nor his brethren, nor complaining of the chief butler, nor using the power he afterwards attained for revenge.

Moses, the man who was marked above others, as being especially and pre-eminently "very meek," Num. xii. 3. We may rightly, indeed, say of him, No one was bolder in defending the honour of God than Moses was, and no one was meeker in defending his own honour when assailed ; see Exod. xxxiii. 26—32 ; Num. xi. 29.

David.—How truly noble was his meekness, under great provocation from his brethren, from Saul, from Absalom, from Shimei !

His "establishment on the throne of Israel arose, not from his destruction of his enemies, but from their destruction of each other. In a war of five years' continuance, which followed upon Saul's death, David never once lifted up a sword against a subject ; and, at the end of it, he punished no rebel, he remembered no offence, but the murder of his rival, 2 Sam. iv. 9—12 ; Prov. xx. 28.—*Nicholls on Proverbs*.

Samuel never ceased to bring the cause of those who were virtually rejecting him before the Lord, 1 Sam. xii. 23, viii. 19 ; cf. Rom. xii. 21.

THE LORD JESUS was Himself the blessed pattern of meekness, Matt. xi. 29 ; 2 Cor. x. 1. Cf. His riding into the holy city on an ass, Matt. xxi. 5 ; his being led "as a lamb to the slaughter ;" being "dumb before the shearers," Isa. liii. 7 ; enforcing, by His teaching and by His example, the evil of revenge,

and the beauty of meekness and humility. Christ gave the fullest proof of true meekness by not suspending His work of mercy because rejected; nor inflicting vengeance on His foes when persecuted; nor upbraiding His disciples when forsaken, denied, betrayed; but rather giving new evidence of His tender and kind compassion, and, at last, by praying even for His murderers, "Father, forgive them;" see Ps. xxii., lxix., and others.

1 Pet. ii. 23.—"Who, when he was reviled," &c.

The margin says, He "committed *them* to Him that judgeth righteously;" "them," *i.e.*, "His reproaches and sufferings;" but Alford and others think it more probably refers to those who inflicted His sufferings, perhaps not without reference to "Father, forgive them."

Rev. v. 8.—"A Lamb, as it had been slain;" ἀρνίον, a little or delicate lamb. It is singular to find this word, except in John xxi., peculiar to the Apocalypse, in which it refers twenty-eight times to the Lamb of God; why does not seem certain, unless to put forward more prominently His meek and gentle nature.

MERCY DIVINE.—See *Forbearance—Goodness—Grace—Love.*

EMBLEMS.

The rainbow, Gen. ix. 13; Ezek. i. 28; Rev. iv. 3; x. 1; the divinely appointed token of the covenant of mercy, beautiful in its simplicity, blessed in its perpetuity, the bright bow formed on the dark cloud.

The mercy-seat or propitiatory, Exod. xxv. 17—22; the lid of the ark, made of pure gold, of one piece with the cherubim; the appointed meeting-place of Jehovah with His people.

A beautiful temple, "built up for ever," Ps. lxxxix. 2; rising, in spite of opposition, stone by stone, to perfection and completion.

A father's pity, Ps. ciii. 13.

A pioneer or harbinger, Ps. lxxxix. 16 ; going before to mark out the way.

A girdle that compasses the righteous man on every side, Ps. xxxii. 10.

A prop or support, Ps. xciv. 18.

Believers are called—

Vessels of mercy, Rom. ix. 23 ; empty in themselves, but honoured to receive God's grace. "Vessels of honour must, to eternity, own themselves vessels of mercy."—*Henry*.

Ruhamah, Hosea ii. 1, the pious remnant, whose name should mean, "having obtained mercy," marg.

Mercy and judgment, Ps. ci. 1 ; see the gracious intertwinning of these two, as it runs through many parts of Scripture, Ps. lxxviii. ; Hosea xiii., &c.

Mercy and truth, Ps. lvii. 3 ; lxi. 7 ; lxxxv. 10 ; Prov. xvi. 6 ; Micah vii. 20, &c.

Goodness and mercy, Ps. xxiii. 6 ; c. 5.

The mercy of God, see Text-books for expressions of the aboundings of Divine mercy—great—manifold—plenteous—abundant—sure—everlasting, &c.

Tender mercies (mercy even more than ordinarily merciful) ; *bowels of mercy* (mercy from the inmost part) ; *merciful kindness*, *multitude of mercies*.

God, "the Father of (tender) mercies and the God of all (possible) comforts," 2 Cor. i. 3, is Himself "rich in mercy" and "great in love," Eph. ii. 4 ; cf. how He proclaimed His name to Moses, at a time when Israel needed special mercy, Exod. xxxiv. 6, after the rebellion of xxxii. ; as "the Lord, the Lord God, merciful and gracious, . . . keeping mercy for thousands" (mercy is the attribute first declared) ; so elsewhere the Lord joins mercy with fulness of compassion, as Ps. lxxxvi. 15 ; cxi. 4 ; cxii. 4 ; cxlv. 8. He declares mercy to be His peculiar delight, Micah vii. 8 ; that

He is "very pitiful (full of pity), and of great mercy," James v. 11.

The Lord Jesus, the propitiation, 1 John ii. 2.—See *Tenderness of Christ*.

HAVE MERCY UPON ME. Trace in Conc. how often this occurs, as the cry of weakness and conscious sin. It was the cry of David many times; of Bartimæus; of the Syrophœnician woman; of the lepers, and of others.

John vi. 1—9.—Bethesda.

The word Bethesda means "the house of mercy." It was a fitting title for such a place. But see how graciously the record brings out the sympathy and power of Jesus! What compassion He showed to the impotent man, who had "no helper," Ps. lxxii. 12.

1 Tim. i. 13, 16.—"But I obtained mercy."

The *sweet parenthesis* of gratitude. It has been observed by some, how St. Paul stops here to adore the abounding grace and mercy of God to him. The words should be read as if this sentence came in parenthetically, "who was before a blasphemer and a persecutor and injurious, because I did it ignorantly in unbelief, but I obtained mercy." But the apostle's sense of Divine mercy was so strong, that he could not help breaking off in what he was saying, to give utterance to the fulness of his heart. It was now thirty years after his conversion, yet how fresh the remembrance was; and observe, he says it twice, "but I obtained mercy."

2 Tim. i. 8.—"Mercy in that day."

"Mercy" even to the last. The redeemed will find "grace" even at the Lord's appearing, 1 Pet. i. 13; the Lord will "spare them" with a Father's affection, when He makes up his jewels, Mal. iii. 17.

Ps. lxvi. 18—20.—"If I regard iniquity in my heart, the Lord will not hear me: . . . but blessed be God, which hath not turned away my prayer, nor his mercy from me."

So David still gives the honour to God's mercy. We should have looked for a different conclusion. "If I regard iniquity in

my heart, the Lord will not hear me." Therefore "I have kept myself from mine iniquity." But he ends in a different strain. He still gives the honour in all to God, and ascribes all, not to his own piety, but to God's mercy.

MORTIFICATION OF SIN.—See *Self-denial—Warfare.*

EXPRESSED as—

Spiritual circumcision—circumcision of the heart, Deut. x. 16, xxx. 6 ; Jer. iv. 4 ; Col. ii. 11.

Spiritual death—death unto sin, Rom. vi. 2 ; *crucifixion* with Christ, Rom. vi. 6 ; Gal. ii. 20, v. 24—(a slow, painful, ignominious death, but sure and certain) ; *buried* with Christ, Rom. vi. 4 ; Col. ii. 12.

Cutting off the right hand—plucking out the right eye ; parting with our nearest and dearest ties, Mark ix. 43—48.

Purging out leaven (the emblem of corruption), 1 Cor. v. 9 ; as the Jews searched their houses in every corner with a lighted candle the night before the passover, that no leavened bread might be left, see 2 Tim. ii. 21.

UNDER THE LAW, the vow of the Nazarites was an apt illustration of the duty of spiritual mortification. Cf. their prescribed disregard of personal appetite, appearance, and feeling ! They were to drink no wine ; to let the hair grow ; not to mourn even for a deceased father or mother, Num. vi. 1—12.

The expulsion of the Canaanites from the land may also be taken as another illustration. The severest penalty was pronounced against allowing these nations to remain ; see Num. xxxiii. 55 ; Joshua xxiii. 13 ; Judges ii. 3.

The rough dress of Elijah, and the dress and habit of *John the Baptist*, were designed to express mortification and deadness to the world, 2 Kings i. 8 ; Matt. iii. 4.

Col. iii. 5.—“Mortify therefore your members that are upon the earth.”

νεκρώσατε.—There is a disease, called in medical language Necrosis, which may serve to illustrate the great need of mortifying besetting sins. It is a disease affecting the bones, in which they decay and waste away, until the whole frame seems dissolved, and death puts an end to suffering. The illustration may be applied to “the body of sin,” which is to be mortified, and deprived of strength and life.

Rom. xii. 1.—“Present your bodies a living sacrifice.”

“We cannot live comfortably unless we die daily.”—*W. Mason*.

Gal. vi. 14.—“The world is crucified unto me, and I unto the world.”

“Deadness to the world is the highroad to life unto God. He who will not be a mortified saint on earth shall never be a glorified saint in heaven.”—*Adams*. Many Christians have learned that Christ was crucified *for them*, who have yet to learn that they must be crucified *with Him*.

Rom. vii. 24, 25.

Though the grand trunk be hewed down, the fibres of the old tree of sin will remain, and must yet be plucked up as fast as they arise. Sin in the believer is like a lion with the dart in its side—not killed at once, but wounded with a mortal wound.

Acts xxiv. 16.—“Herein do I exercise myself.”

Put myself in training, like one of the ancient *athletæ*.

Phil. iii. 18.—“Enemies of the cross of Christ.”

“The persons meant were men who led licentious lives (like the Corinthian freethinkers), and they are called ‘enemies of the cross,’ because the cross was the symbol of mortification.”—*Conybeare and Howson*.

MURMURING — DISCONTENT. — See *Impatience*.

Gen. iii. 1.—“Yea, hath God said?”

“The first temptation to the first sin in the world was to discontent.”—*A. Fuller.*

Ps. xxxvii. 1—7.

“The true remedy for sinful fretfulness. Fretting never removed a cross, nor ever brought a mercy; quiet submission doth both.”—*Jacomb.* Sir Philip Sydney used to say, “I mourn, but do not murmur.”

Prov. xix. 3.—“The foolishness of man perverteth his way: and his heart fretteth against the Lord.”

Like Ephraim, when under chastening; or Jonah, in his peevishness; or Israel, resenting the troubles they had brought upon themselves.

Lam. iii. 39.—“Wherefore doth a living man complain, a man for the punishment of his sins?”

Murmuring is the secret mutiny in the heart rising in rebellion against God. But wherefore should any murmur? A sinner has no right to murmur; a saint should have no desire.—See Job xv. 12, 13.

THE UNDERTONE of discontent.

The Greek word generally used for murmuring in the New Testament (*γογγυσμος*) refers properly to the suppressed mutterings of discontent. “It seems to be a word formed from the sound, like *murmuro*, *mussito*, in Latin; and *murmur*, *mutter*, *grumble*, *growl*, in English.”—*Parkhurst.* This brings out the meaning of many texts very forcibly; as Matt. xx. 11; John vi. 41, 43; vii. 32. See how the spirit of murmuring begins and spreads, Num. xi. 1, marg.; Ps. cvi. 25—they “murmured *in their tents.*”

THE GROWTH of DISCONTENT.—See *Sin, Progress of.*

ISRAEL'S MURMURINGS in the wilderness.

One of the darkest features in Israel's history was their murmuring spirit. Consider (1.) the frequency; (2.) the unreasonableness and ingratitude of the sin;

(3.) the Lord's wonderful forbearance towards them ;
 (4.) the fearful judgments this one sin brought upon
 the people. Take a brief sketch :—

Exod. v. 20, 21.—First murmuring against Moses
 and Aaron, because of their hard bondage in Egypt.

Exod. xiv. 10—12.—First murmuring after their
 departure from Egypt, because they were still afraid
 of Pharaoh's army.

Exod. xv. 23, 24.—At Marah, murmuring because
 the water was bitter.

Exod. xvi. 2, 3.—After the Lord had sweetened
 the bitter waters, murmuring because there was no
 bread.

Exod. xvii. 2, 3.—After the Lord had promised to
 “rain bread from heaven,” murmuring because there
 was no water.

Exod. xxxii. 1.—Murmuring because of Moses'
 long absence—the golden calf.

Num. xi. 1—3.—At Taberah, the people “were as
 it were complainers,” (marg.) ; and the fire of the
 Lord consumed many.

Num. xi. 4—34.—At Kibroth-hattaavah, murmur-
 ing because weary of the manna, when many
 perished.

Num. xii. 1.—Miriam and Aaron murmured against
 Moses for his marriage.

Num. xiii. and xiv. 1.—The people discouraged,
 and murmured because of the evil report of the spies.

Num. xvi.—The rebellion of Korah—one of the
 boldest and most defiant of their rebellions ; punished
 by the earthquake and destruction of the 250 men,
 &c. Yet on the morrow “all the people” rose up in
 fresh rebellion, and 14,700 more perished in the
 plague ; and even then, see xvii. 12, 13.

Num. xx. 2.—Murmuring the third time because
 there was no water.

Num. xxi.—At Hormah once more, after all their

past experience, they murmured because "there is no bread, neither is there water;" and they loathed the manna, calling it "light bread!"

In these murmurings, alas! all joined,—the people; but not they alone. Even Moses, and Aaron, and Miriam!

Kitto well observes, that all Israel's "murmurings before they came to Sinai were passed over, or merely rebuked; but all murmurings and rebellions after Sinai, when they had had opportunities of knowing more of God's law and God's unfailing goodness, brought down punishment and judgment."

NEIGHBOUR.

"WHO IS MY NEIGHBOUR?" Luke x. 29.

The heading of this chapter in our English Bible supplies a good answer:—"Christ teacheth the lawyer . . . how to take every one for his neighbour that needeth his mercy."

An illustrative answer to the question may be found in the comparison of two Old Testament texts, Exod. xxiii. 5, with Deut. xxii. 1—4; where the Jews were enjoined to pursue the same law of kindness towards an "enemy," one "that hateth thee," as to a brother, one of the same race and kindred. The sight of distress or helplessness is all that true kindness needs to find a neighbour!

St. Paul, in Rom. xiii. 8, 9, extends the love of our neighbour to the widest limit: "He that loveth *another* hath fulfilled the law," which he makes synonymous with "Thou shalt love thy *neighbour* as thyself."

OBEDIENCE.—See *Docility—Service of God*.

See Conc., under the expressions, doing the will

of God—keeping the commandments—observing—doing, &c.

“The *obedience of faith*,” Rom. xvi. 21.—Holy obedience is distinguished by this from the obedience of form, or of self-righteousness.

The *obedience of children*, 1 Pet. i. 14.—Holy obedience is distinguished from the obedience of slaves.

It is observable that the same Hebrew word is used for—to hear, and to obey; as in Greek the same word is used for unbelief and disobedience. Cf. John iii. 36; Acts xiv. 2; with Rom. ii. 8; 1 Pet. ii. 7, 8.

Deut. v. 29.—“Oh that there were such an heart in them,” &c.

The Divine view of godly obedience: (1.) Its desirableness, “Oh that,” &c. (2.) Its source (obedience from the heart). (3.) Its office, to fear God and keep His commandments. (4.) Its constancy, “always.” (5.) Its blessedness, “that it might be well,” &c. See a striking parallel, xxvi. 13, 14.

Deut. xxii. 6, 7.—The bird’s nest.

The Jews say that this is “the least commandment.” It is striking that for so small a matter, so weighty a motive should be assigned! Is not this to teach us that the smallest matters should be regulated by the principles of the highest law? As in a map of small dimensions, the prick of a pin may represent the space of a hundred miles, so in the law of God, obedience or neglect of the least commandment, may involve the smile or the frown of God the Judge!

Deut. xxvii. 1—8.—The memorial remembrance of the law.

The connection is very striking of [this ordinance. They were to write the law upon the stones on Ebal, and to build an altar close by, to signify that the law was to be kept before them; and no less that we cannot look upon the law with comfort apart from the altar, which represents sacrifice and atonement.

1 Sam. xv. 22; Jer. vii. 22, 23; Hosea vi. 6; Micah vi. 6—8.

Obedience is better than sacrifice.

Ps. ciii. 20, 21.

The highest and noblest form of obedience, is when dignity and power are combined with meekness and submission.

Jer. xxxv.

The condemning power of social virtue. The words of Jonadab, though calling to self-sacrifice and hardship, were obeyed for 300 years after his death, when the words of the great God were disregarded and set at nought.

Luke xvii. 10.—“When ye shall have done all,” &c.

(1.) The high standard of obedience. (2.) The impossibility of gaining a claim on the ground of merit.

John xiii.—xvii.

Seven times is obedience made the test of fellowship with Christ.

EXAMPLES of eminent obedience.

Noah.—One of the early saints of God, specially commended for his strict obedience in Gen. vi. 22 ; vii. 5 ; Heb. xi. 7.

Abraham.—A bright example of unquestioning obedience to the most mysterious trials of faith, in the three important events of his life—(see *Faith, Trial of*)—Gen. xii. 1 ; xvii. 15—22 ; xxii. 1, 2 ; Heb. xi. 8—10, 17—19.

Moses.—“As the Lord commanded Moses.” We read this again and again in Exodus and elsewhere. Cf. Exod. xxxix. and xl. eighteen times. See Conc., under “Did.”

Joshua.—Of him it is said, “he left nothing undone of all that the Lord commanded Moses,” xi. 15.

David.—“I have found David a man after mine own heart, which shall fulfil all my will,” Acts xiii. 22.

Peter.—Observe how in Luke v. 4—7 Peter did just as the Lord told him, though at an unlikely time, and when they had already failed.

Israel.—Three times Israel promised obedience—before, at, and after the giving of the law.—See *Temporary*.

THE importance of exact obedience is shown by the examples, where the least deviation from the prescribed order was followed by heavy judgments.

Moses struck the rock, and that twice, instead of speaking to it, and that once; for which act of disobedience he was prohibited from leading Israel into Canaan, Num. xx. 8—12.

Uzzah.—Smitten for his not attending to the regulations of the law more strictly, 2 Sam. vi. 6, 7.

The *Israelite* who kept not the passover when without lawful excuse, Num. ix. 13.

The *disobedient prophet*, 1 Kings xiii.

The *leper*, by rash zeal hindering Christ's work, Mark i. 44, 45.

THE LORD JESUS was Himself the perfect model of holy and continued obedience. Even "though he were a son," Heb. v. 18; all through His life, John viii. 29—44; iv. 31; up to the time of death, Phil. ii. 8; Ps. xl. 8. Christ's obedience was probably prefigured by the two tables of the law in the ark.

OBLIGATION AND RESPONSIBILITY.*—See *Consistency—Opportunity*.

FIGURES.

Servants, entrusted with a master's property, Matt. xxv. 14—30; Luke xix. 12—27; Mark xiii. 34—36.

Stewards, Luke xii. 42; 1 Cor. iv. 1, 2; 1 Pet. iv. 10.

Husbandmen in charge of the vineyard, Mark xii. 1—9.

Debtors, Rom. i. 14; viii. 12; Gal. v. 3, (marg.)

Wives, bound during the husband's lifetime, Rom. vii. 2.

Teachers, who must expect a stricter judgment, and if unfaithful, look for a heavier condemnation than other men, James iii. 1 (Greek).

Ministers, under shepherds, responsible to the great Master and Head, 1 Cor. iv. 1; Matt. xxiii. 8; 1 Pet. v. 4.

Under the law—

Circumcision was justly regarded as involving liability to keep the whole law, Gal. v. 3. Christ Himself, therefore, consented to be circumcised; and also to be baptized of John, Luke ii. 21; Matt. iii. 15.

Historically—

The children of Israel repeatedly acknowledged their obligation and allegiance to the Lord; as when they solemnly pronounced the “Amen” on Mount Ebal and Gerizim, to the blessing and the curse, Deut. xxvii., xxviii.; when they bound themselves three times to observe the law in Moses’ time, Exod. xix. 8; Deut. v. 27; Exod. xxiv. 3; in Joshua’s time, Joshua xxiv. 22—24; and still more solemnly in the days of Nehemiah, Neh. x. 29—32.

Ps. c. 3, (marg.)—“It is He” . . . and *His we are*.

Ps. cxvi. 16.—“I am Thy servant . . . Thou hast loosed my bonds.”

Every blessing is a binder, and every fresh mercy strengthens the tie. Our English words, obligation and religion, are closely allied in derivation—both compounds of the Latin word *ligo*, to bind.

Eccles. viii. 2; v. 4, 5; Ps. lvi. 12.

The solemn obligation of vows. See Conc.

Lev. iv.—Sin is aggravated by a man’s position and responsibility. The sin offering for the High Priest was the same as for the whole congregation.

2 Pet. iii. 11.—“Seeing . . . what manner of persons ought ye to be in all holy conversation and godliness.”

In the Greek it is “*in holy conversations and godlinesses.*” The intense fulness of the apostle’s meaning is expressed in our authorised version, by inserting the word “all.” Thus great privilege can never be dissociated from great obligation.

John xiv. 9.—“Have I been so long time with you, and yet hast thou not known me, Philip?”

Acts iv. 19, 20 ; v. 29.

The apostles’ strong sense of obligation to God.

THE RESPONSIBILITY OF THE UNGODLY.—It is a solemn thought, how many wicked men referred to in Scripture had the truth brought before them, and were therefore justly deserving of a heavier doom—Pharaoh—Ahab—Herod—Simon Magus—St. Paul’s three judges, Felix, Festus, Agrippa, &c.

OFFENCES.

The Greek word *σκάνδαλον* (which means stumbling-block or offence), refers properly to that piece of wood in a trap or pit for wild beasts, which, being trodden upon by them, makes them fall into the unexpected snare. It is used frequently for whatever makes a man fall or stumble, as in Ps. lxxix. 22, “let it become a trap,” which is rendered in the Prayer-book version, “an occasion of falling.”

Isa. liii.—The heading of this chapter in our Bibles is interesting,—“The prophet, complaining of incredulity, excuseth the scandal of the cross.”

As also the heading of Ps. lxxiii., “The prophet prevailing in a temptation, showeth the occasion thereof, the prosperity of the wicked ; the wound given thereby, diffidence.

Four eminent saints especially were much stumbled by this

particular trial, the prosperity of the wicked, Job xxi. 7—34; David, Ps. xxxvii.; Asaph, Ps. lxxiii.; Jeremiah, xii. 1, 2.

ST. MATTHEW'S GOSPEL.—It is noted that of the four gospels, by far the largest number of references to "offences" are in St. Matthew's, who wrote for the Jews.

THE TENDER CARE not to give offence. What an example was our Lord Himself! See Matt. xvii. 24—27; xxii. 17—21; Luke xii. 13, 14; His charge not to offend even the little ones, Matt. xviii. 6—10.

ST. PAUL was also a notable example. See throughout his epistles, as (Acts xxiv. 16); Rom. xiv. 21; 1 Cor. vii. 35; viii. 9, 12, 13; ix. 12; x. 32, 33; 2 Cor. vi. 3; viii. 21; 1 Tim. v. 14; vi. 1.

ST. PETER. See 1 Pet. ii. 12, 15; iii. 16.

OLD AGE.

The same word was used in Greek (*πρεσβυς*) for an old man, an ambassador and an elder, doubtless, because old age was presumed to bring experience and ripeness of wisdom, Job xii. 12; xxxii. 7.

Is like—

A shock of corn fully ripe, Job v. 26.

The eagle renewing his strength, Ps. ciii. 5; Isa. xl. 31.

"*A good old age*," an expression three times applied to aged saints; to Abraham, Gen. xv. 15; xxv. 8; to Gideon, Judges viii. 32; to David, 1 Chron. xxix. 28. It is said of Abraham, Gen. xxv. 8, that he died "full"—our translators supply the words "of years;" some would read it "full," *i.e.*, satisfied with a long and happy life, full of blessings.

David's psalms for the aged, Ps. xxxvii., xxxix., lxi., lxxi., were all probably psalms of David, written near the end of his life. David's old age was marked by trouble. When about sixty-two or sixty-three, he

was apparently enfeebled by great bodily debility ; see 1 Kings i. 1—4 ; whilst his spirit was ruffled by the rebellion of Adonijah, his own son, seeking to supplant Solomon ; and by the treachery of Abiathar and Joab. Yet, notwithstanding all these troubles, Ps. cxlv., probably the last psalm he wrote, dies away in praise and trust to the God of his life.

Prov. xvi. 31.—“The hoary head is a crown of glory, if it be found in the way of righteousness.

“Ancient and honourable” is Scripture heraldry, Isa. ii. 15 ; Prov. xx. 29 ; Lev. xix. 32 ; but the diamond in the crown is, “if it be found in the way of righteousness.” Aged *Jacob*, when about ninety-eight, wrestled with the angel, and received the title of “prince with God ;” the long-tried *Joseph*, after eighty years of holy steadfastness, laid down to die with a bright lustre on his name ; venerable *Samuel* received the reverence of an ungodly people in the winter of his life, 1 Sam. xxv. 1 ; *Elisha*, when probably nearly ninety, was visited by king Joash, who showed his mark of respect for one who had, doubtless, often been his reprover, 2 Kings xiii. 14 ; *Jehoiada*, a good prophet, born in Solomon’s time, and living through six reigns, was useful in life, 2 Chron. xxiv. 2, 16 ; and honoured in death, ver. 15, 16 ; so *Zecharias* and *Elizabeth*, Luke i. 5—7 ; and aged *Anna*, Luke ii. 36.

It is NOTEWORTHY that while we have the history of many Scriptural saints distinguished for early piety, we have little evidence of many “born again” in old age.

It is NOTEWORTHY, also, how many eminent saints were advanced in years before they entered upon the great mission of their life.—See *Preparation*. *Noah*, six hundred years old ; *Abraham*, seventy-six ; *Moses*, eighty ; *Aaron*, eighty-three ; *Joshua*, seventy-five.

RIPENESS OF YEARS, which should teach wisdom (Job xxxii. 7), greatly aggravates the heinousness of sin committed. *Noah* was over six hundred when guilty of drunkenness and incest ; *David* over fifty when guilty of adultery and murder ; *Asa*, in his old

age, sought not to the Lord, but to the physicians ; *Herod* was seventy when he slew the infants at Bethlehem, from fear of a rival.

FRUIT IN OLD AGE, see Ps. xcii. 14.—It is interesting to find how, at the decline and close of life, many eminent saints were still engaged in faithful service. Abraham, Jacob, Joseph, Moses, and David, all closed their earthly career by giving dying charges, in the spirit of St. Peter, 2 Pet. i. 13—15 ; Moses, full of vigour to the last, laid down his trust only with his life, Deut. xxxiv. ; Caleb, when an old man of eighty, was still ambitious of conquest and danger, Josh. xiv. 6—15 ; David, after his eventful life, ended his career by preparing “with all his might” for the Temple which he was not allowed to rear, and arranging the order of the Temple-service, 1 Chron. xxiii.—xxix. ; Daniel, at the venerable age of near ninety, was found earnestly occupied in studying the word of prophecy, with fasting for full three weeks, Dan. ix. 2 ; x. 2, 3.

THE LORD JESUS.—Old age did reverence to Him, when but an “infant of days.” Simeon, an aged man, and Anna, an aged woman, both did Him honour, Luke ii. 25—38.

OMNISCIENCE DIVINE.

Trace in Conc. under—

“The *eyes of the Lord*” beholding—running to and fro—in every place, &c.

The *eyelids*, Ps. xi. 4, “his eyelids try ;” as men sometimes narrow the range of vision, to look more intensely at an object.

Seeing—looking—knowing—beholding—trying—pondering—weighing—searching, &c.

Divine Omniscience is attributed to each person of the Blessed Trinity.

God *the Father*, Acts xv. 18 ; Prov. xv. 3 ; xvii. 3, &c.

God *the Son*, Acts i. 24 ; Zech. iii. 9 ; the seven eyes upon the stone laid before Joshua probably are designed to denote the manifold wisdom of Christ the "Wonderful Counsellor," whose eyes were seen by Daniel "as lamps of fire," Dan. x. 6 ; and by St. John as "a flame of fire," searching and keenly penetrating.

God *the Holy Spirit*, 1 Cor. ii. 10.

WHAT a TERROR the DIVINE OMNISCIENCE is to the WICKED ! Nothing can evade the all-searching glance. No darkness, Job xxxiv. 22 ; no secret place, Jer. xxiii. 24 ; no secret sin, Ps. xc. 8 ; no hypocrisy, Isa. xxix. 15, 16 ; no thought, Job xxi. 27 ; Isa. lxvi. 18 ; Ps. xciv. 11. Read Ps. xlv. 20, 21 ; Prov. xvii. 3 ; Amos v. 12 ; viii. 7 ; ix. 1—4 ; Zeph. i. 12.

WHAT a COMFORT the DIVINE OMNISCIENCE is to the RIGHTEOUS, 2 Tim. ii. 19, "The Lord knoweth them that are His ;" John x. 14, The good Shepherd knows His sheep, their numbers, wants, and weakness ; the Lord knoweth the righteous, their hearts, their frames, their ways, their days, their thoughts, &c. See Conc.

"*Thou knowest.*" The Divine Omniscience has often been a ground of appeal to many of God's dear saints in trouble,— "Lord, *thou knowest.* So it was to Job, x. 7 ; to David, 2 Sam. vii. 20 ; Ps. xl. 8 ; cxxxix. 2 (if written by him) ; to Solomon, 1 Kings viii. 39 ; to Jeremiah, xii. 3 ; xv. 15 ; to Peter, John xxi. 15 ; and to the Church generally. God's praying people have learned to cast their troubles upon His Omniscient care and providence, to lay every trial before His throne ; and it is enough for them to say, "Now, Lord, behold !" "thou hast seen it"— "look," "see," "Thou knowest all things."

1 Sam. ii. 3.—“The Lord is a God of knowledge.”

The Hebrew is plural (the plural *excellence*), a God of knowledges, *i.e.*, of unlimited knowledge, and therefore qualified to be a righteous judge.

Heb. iv. 13.—“All things are naked and opened unto the eyes of Him with whom we have to do.”

Alluding, as many think from the Greek word, to the sacrificial victim, laid open and exposed to full view.—See *Doddridge*.

Rev. ii., iii.—“I know thy works.”

The beginning of each of the epistles to the seven Churches ; a beautiful proof that the Lord is unchanged in nature. It was thus that He made the first declaration of His sympathy in the days of Israel in her warfare, Exod. iii. 7 ; and so the Book of Revelation closes.

OPPORTUNITY.

EMBLEMS and FIGURES of seasonable opportunities to be embraced,—

Morning and evening, Eccles. xi. 6, the time for work.

The day-time, John xi. 9, 10, xii. 35, 36, contrasted with the time of night and darkness.

To-day, Ps. xcv. 7 ; Heb. iii. 7—15, contrasted with the future.

Summer and harvest, Prov. vi. 6—8 ; x. 5 ; Matt. ix. 38 ; John iv. 35.

The day of visitation, Luke xix. 44.

The day of salvation, Isa. xlix. 8 ; 2 Cor. vi. 2.

The acceptable time, Isa. xlix. 8 ; Ps. lxix. 13.

A time when seeking may expect to find, Isa. lv. 6 ; Ps. xxxii. 8, marg.

Space to repent, Rev. ii. 22.

An open door, Acts xiv. 27 ; 1 Cor. xvi. 9 ; 2 Cor. ii. 12 ; Col. iv. 3 ; Rev. iii. 8.

Dumb creatures may teach man knowledge. They know their “appointed times ;” as the ant, Prov. vi.

6—9; the stork, the crane, and the swallow, Jer. viii. 7.

Prov. xv. 23.—“A word spoken in due season, how good is it!”

Like the opportune counsel of Naaman’s servants, 2 Kings v. 13; or the “soft answer” of praying Hannah, 1 Sam. i. 15, 17, the word adapted to the time, dictated by wisdom and spoken in love.

Prov. xxv. 11.—“A word fitly spoken;” marg., “spoken upon his wheels,” *i.e.*, moving quickly to the end aimed at; “is like apples of gold in pictures (or settings) of silver.”

Lev. xvi. 21.—“A fit man;” marg., “a man of opportunity.”

1 Sam. xxv. 8.—“We come in a good (opportune) day; give, I pray thee.”

Esther iv. 14.—“Who knoweth if thou art come to the kingdom for such a time as this?”

Eccles. viii. 6.—“Because to every purpose there is time and judgment, therefore the misery of man is great upon him” (if he neglect the opportunity).

Luke x. 40, 41.—It was Martha’s fault, to let slip the opportunity which Mary seized.

Luke xiii. 7.—“Behold, these three years I come.”

A time of grace—sufficient, but with a divinely appointed limit.”

Eph. iv. 27.—“Neither give place to the devil.”

Occasion—“opportunity makes the thief;” and Satan well knows how to make use of times and seasons.

Isa. xxix. 20.—“That watch for iniquity.”

i.e., for opportunities of committing it, and make it their study, Micah ii. 1; Hosea vii. 6. Take such examples as Herodias’s mother, seeking to gratify her revenge; and her anxiety not to let the king’s heat cool,—coming in “straightway with haste,” Mark vi. 25; Judas, seeking the opportunity, Matt.

xxvi. 16 ; the "convenient time," Mark xiv. 11 ; "in the absence of the multitude," Luke xxii. 6.

Gal. vi. 10.—"As we have therefore opportunity, let us do good unto all men."

"Opportunity is *the flower of time*; and, as the stalk may remain when the flower is cut off, so time may remain with us when the opportunity is gone."—*Bond*. When God sets us an altar we should be ready with a sacrifice. He that will not strike the iron when it is hot, will lose his labour when it is cold.

Eph. v. 16 ; Col. iv. 5.—"Redeeming the time."

The original Greek is emphatic and suggestive—buying up *the opportunity*; making the most of the busy day of life, as buyers watch the favourable market, and are glad at all times to take advantage of the time of opportunity.

1 Kings xx. 40.—"As thy servant was busy here and there, he was gone."

Lost opportunities, like the neglected wind and tide, cannot be recalled. The ancients painted opportunity with a hairy forehead, and head bald behind; to signify that, while a man has it before him, he may lay hold of it; but if he let it slip, he cannot pull it back. There is great truth in what the Rabbins say,—Every man hath his hour; and he who oversteps his seasons may never meet with the like again.

OPPORTUNITY EMBRACED.

The miraculous cures wrought by Christ are many of them instances of opportunities embraced. "As Jesus *passed by*," Bartimæus heard it, and sought a cure, Matt. xx. 30 ; Mark x. 46—52 ; the centurion, "when he heard of Jesus," sent to him to cure his sick servant, Luke vii. 3 ; the multitudes, when they heard where He was, brought their sick, Mark vi. 54—56 ; see similarly chap. ii. 1—3.

So, many instances are recorded of those who took the advantage of seeking His instruction; like Nicodemus, John iii. 1, 2 ; Zacchæus, Luke xix. 1—6 ; the disciples, Matt. xiii. 10—36 ; xxiv. 3 ; Mark ix. 28, &c.

OPPORTUNITY LOST.

Many solemn and familiar texts stand as beacon lights to warn us of this peril: "The door was shut"—"The night cometh, when no man can work"—"The kingdom of God shall be taken from you"—"I will remove thy candlestick out of his place." Cf. the doom pronounced upon Jerusalem, because the Jews knew not the time of their visitation; therefore the things offered for their peace were justly "hid." So upon Chorazin, Bethsaida, &c. Napoleon used to say, There is a crisis in every battle: ten or fifteen minutes, on which the issue of the battle depends; to gain this is victory; to lose it is defeat.

THE LORD JESUS.—In this the blessed Lord was our example. How He embraced every opportunity of doing good to the bodies and souls of men. "As He passed by"—"when Jesus heard of it." And see how He gathered lessons of instruction from passing objects, &c., see John ix. 4, 5; xi. 9, 10.

So St. PAUL, whether taking advantage of the altar he saw near Mars Hill, or of the visitors who came to him at his lodging at Rome,—his motto seemed to be, "In season, out of season"—"if by any means I may save some!"

ORIGINAL SIN.

Received from Adam, Rom. v. 11—21; 1 Cor. xv. 22. See Gen. v. 3—"Adam . . . begat a son, in his likeness, after his image." It is striking to compare this with Gen. i. 26, when God first made man in *His* image; and yet, it should be remembered, this is said of Seth, through whom came the godly seed of Enoch, Noah, Abraham, &c. So we have many texts like Hosea vi. 7—"They like men (marg. like Adam) have transgressed;" 1 Cor. iii. 3—"are ye not carnal, and walk as men;" Ps. x. 18—"the man of the earth;"

1 Cor. xv. 49—"the image of the earthy;" Ps. xvii. 14—"men of the world."

Born in the nature of every man, Ps. li. 5; lviii. 3; Isa. xlvi. 8. "Some children, by their features and lineaments, do as it were father themselves; and thus we resemble our first parents."—*Boston*. Cf. the frequent use of the Hebrew idioms "children" or "sons" to denote likeness of nature: "children of Belial"—"children of disobedience"—"of the wicked one," &c, used with no less than twenty different variations; so also the expression "born after the flesh."

The root of, is in the heart, Matt. xv. 19, 20; Heb. iii. 10—19; Ps. v. 9.

Still dwells even in the regenerate, 1 John i. 7—10. "That our apostle here intends original sin is probable, because he useth the singular number *sin*, not sins (as if it were some special sin he pointed at); and likewise because of the phrase of *having sin*, which intimateth that he speaketh of that sin which is as it were habitual and innate in us."—*Hardy on 1 John*.

Rom. vii.—It is observable how, through the three chapters, v., vi., and vii., St. Paul traces up man's guilt and defection to the original root; and in this seventh chapter mentions, as *Clarkson* says, near twenty aggravations of the sin that dwelleth in us.

Was recognised under the law.—(1.) By the ordinance of *circumcision*—denoting that even infants contract a natural guilt, by coming through their "parents' loins."—*Beveridge*.

(2.) By the *ceremonial purifications after childbirth*.

(3.) Some also draw a distinction between the sin offering and the trespass offering; the former representing sin in general, the latter particular acts of sin.—*Jukes on the Offerings*.

(4.) Possibly by the *plague of leprosy*.—This was hereditary, though not showing itself at first. Leper

children were often bright and healthy-looking, but by and bye the plague appeared.

THE OLD MAN, Eph. iv. 22.—This expression may have been used to show how original sin spreads through the whole nature, and to remind us also of its long standing in our fallen race.

THE BOOK of JOB contains some very humbling statements as to the innate defection of fallen humanity, see chap. iv. 17—19; ix. 20, 30, 31; xi. 12; xiv. 4; xv. 14—16; xxv. 4—6.

Prov. xiv. 18.—“The simple inherit folly.”

Prov. xxii. 15.—“Foolishness is bound up in the heart of a child.”

Bound in or to—not merely by slight threads, but as it were by chains, so that it cannot easily be torn from it. The Hebrew word expresses firm, compact, and close embrace. It is used,—Gen. xlv. 30; 1 Sam. xviii. 1.

Jer. xiii. 23.—“Can the Ethiopian change his skin?” &c.

Sin is here represented as inbred by nature, strengthened by education, and confirmed by custom.

Matt. xvi. 23.—“Thou savourest . . . the things that be of man.”

What a sad testimony to the evil of man!

MAN.—“It is worthy of note, that in the Anglo-Saxon the word is used to express, not only the human being so called, male and female, but also mischief, wickedness, fraud, and deceit.”—*Dr. A. Clarke.*

PARDON OF SIN—FORGIVENESS.

FIGURES and ILLUSTRATIONS.

Sin is said to be pardoned when it is—

Borne or taken away, Isa. xxvii. 9; Hosea xiv. 2;

as the scapegoat bore the iniquities of Israel into the land not inhabited, Lev. xvi. 8 ; xxi. 22.

Blotted out, Ps. li. 9 ; Acts iii. 19 ; like a debt or a bond cancelled, Isa. xliii. 25 ; or a thick cloud and vapoury mist, xlv. 22.

Covered, Ps. xxxii. 1 ; lxxxv. 2 ; as an object loathsome and polluted. There is great force in the Hebrew word (*kaphar*), which, as Bush observes, is used not so much in the sense of wrapping with a garment, as in that of smearing and plastering. "Its radical sense, therefore, is rather of an *adhesive* than of a *loose* covering." The word is first used of the ark covered with pitch, Gen. vi. 14 ; and afterwards applied figuratively to the covering of atonement, ransom, the mercy-seat, &c.

Removed, as far as the heaven is from the earth, or as far as the east is from the west, Ps. ciii. 11, 12.

Washed away, or washed out, as the stains from a filthy garment, Ps. li. 2. The same Hebrew word is applied to the clothes of the man who had burnt the red heifer, Num. xix. 8.

Cast out of sight, "behind the back," Isa. xxxviii. 17 ; "into the depths of the sea," Micah vii. 19 (alluding to the Egyptian army covered by the waters of the Red Sea, ver. 15 ; Exod. xv. 10).

Passed by, Micah vii. 18.

ILLUSTRATIONS of full and free forgiveness are suggested by the

Year of jubilee—the joyous time when all debts were cancelled, and forfeited inheritances were restored, and liberty was proclaimed, Lev. xxv. ; Isa. lxi. 1, 2.

The *generous master*, who frankly forgave his servant the debt of ten thousand talents, Matt. xviii. 23—27.

The *kind creditor*, Luke vii. 42.

Lev. iv. v. vi.—"It shall be forgiven him." This

precious promise is repeated nine times in three chapters.

Ps. xxxii. 2 ; Rom. iv. 6.—It is important to note how St. Paul uses the Psalmist's word. The Psalmist says, "Blessed is the man unto whom the Lord imputeth not iniquity." St. Paul quotes this as David's description of "the man unto whom God imputeth righteousness without works," thus making the non-imputation of sin, and the imputation of righteousness without works, to be coincident.

Ps. ciii. 3.—The Psalmist puts the pardon of sin first, at the head of all other blessings, just as in our Lord's miracles. He first said, "Thy sins be forgiven thee ;" and then, "Arise, take up thy bed," Matt. ix. 2—6.

Isa. i. 18.—"Scarlet" and "crimson" sins.

These colours are of the deepest dye, and are called *fast* colours. To remove such, and change them to the purest white, is a striking emblem of the pardon of even the greatest sins.

Matt. xiii. 15 ; Mark iv. 12.—There is a beautiful coincidence between the two accounts of our Lord's words. St. Mark has it, "Lest their sins should be forgiven them ;" St. Matthew, "Lest I should heal them." Pardon of sin and healing go together.

Heb. viii. 12.—"Their sins and their iniquities will I remember no more."

It is a precious thought that the sins of Old Testament saints are never referred to in the New Testament. We read of "righteous Abel," "just Lot," "faithful Abraham," "of the patience of Job," but find no allusion to Job's impatience or Abraham's doubts. Is it not because of this,—when God pardons sins He remembers them no more ?

PATIENCE.—See *Impatience—Rashness—Meekness—Submission—Waiting.*

The *Greek* word ordinarily used for patience (*υπομονη*),

which means, literally, to remain under, refers to the subordination of spirit of one under rule, or under the rod.

The *English word* "patience" reminds us of the connexion between sufferings or trial and enduring; so the two are joined, Heb. vi. 15, "after he had patiently endured;" and Col. i. 11, "all patience and long-suffering."

PATIENCE is a grace chiefly consisting in enabling us to exercise other graces. It is the happy power of steady perseverance, in spite of difficulties. Thus we find it applied to—

Patient *continuance in well-doing*, Rom. ii. 7.

Patient *enduring*, Heb. vi. 12, 15.

Patient *waiting*, Ps. xxxvii. 7; xl. 1; Lam. iii. 26.

Patient *fruit-bearing*, Luke viii. 15.

Patient *running*, Heb. xii. 1.

"The patience of hope," 1 Thess. i. 3.

Hope is, by its nature, sanguine, and therefore needs to be kept in check; patience is apt to faint, and needs to be cheered and strengthened. The two are admirably joined in this happy combination.

James i. 5.—"Let patience have her perfect work."

Patience has a work, often a hard work, to do. Nay, waiting is often harder work than working. To stand still and be doing nothing while the battle is raging, and the enemy seems to be fast gaining ground! Nevertheless, "they also serve who only stand and wait."

ST. PAUL'S commendation of patience. Speaking of faithful ministers, he names it as a first qualification, "in much patience," 2 Cor. vi. 4; speaking of the signs of an apostle, he names it first, "in all patience," 2 Cor. xii. 12.

PEACE.—See *Rest—Meekness*.

The *Hebrew word* for peace (*shalom*), which is so

familiar in the eastern salaam, is derived from a root which means perfect, full, complete. This gives us one notion of peace, "Quietness comes from fulness."

The *Greek word* (ἐιρήνη) is a compound formed from three other words, *ἔλπειν εἰς ἓν*, to take into one. Acts vii. 26 gives an illustration of this meaning, "he would have set them at one again," which Alford translates, "he would have set them at peace." In this view, peace comes from reconciliation, to which our English word *pacified* corresponds. The Latin word *pax* (à *pactione*) has the same derivation.

EMBLEMS.

The *olive leaf*, Gen. viii. 11, the emblem of reconciliation and peace.

Still waters, Ps. xxiii. 2.

Deep rivers, Isa. xlvi. 18 ; lxvi. 12.

The *kiss of peace*, see Gen. xlv. 15. Joseph's brethren seem to have been afraid of him, until he kissed them; but, after he kissed them, their fears were allayed.

SCRIPTURE NAMES compounded with peace,—Salem, Jerusalem, probably meaning the habitation or vision of peace; Solomon, peaceable, 1 Chron. xxii. 9 (Ps. lxxii., see below); Absalom and Abishalom, a father's peace, probably given because David hoped there would be peace in his days, or that he would be of a peaceable disposition, neither of which proved true; Salome, Shelemiel, at peace with God, resembling the German Gottesfried, God's peace, whence Gottfried, and our English Godfrey; Shelemi, Shelemith, peaceable.

THE SOURCE of HOLY PEACE is traced to each person of the Blessed Trinity.

"The *God of peace*" is an expression used by St. Paul six times, and by him only.

God only can "create" peace, Isa. lvii. 19; "ordain"

peace, xxvi. 12; "speak peace to His saints," Ps. lxxxv. 8.

The *Lord Jesus* is "the Prince of Peace," Isa. ix. 6; "The Lord of peace," 2 Thess. iii. 16; He is the Shiloh prophesied of by dying Jacob, Gen. xlix. 10, which word (Shiloh) probably means the tranquillizer or peace-bringer; He is "the priest after the order of Melchisedec," "the king of Salem," *i.e.*, king of peace, Heb. vii. 1—3; the Lord Jesus is He who makes peace, Eph. ii. 15; and gives peace, 2 Thess. iii. 16; who "came and preached peace," Eph. ii. 17; and "is our peace," Eph. ii. 14; Micah v. 5; Zech. vi. 13; ix. 10.

The Lord Jesus brought peace as a prophet, John xvi. 33; as a priest, Col. i. 20; as a king, Isa. ix. 6. Peace was announced at His birth, Luke ii. 14; peace He bequeathed as His legacy before His death, John xiv. 27; peace was His salutation to the disciples after His resurrection, John xx. 19, 21, 26.

The *Holy Spirit* is also the giver of peace, see Gal. v. 22, where peace is included in the rich cluster of the Spirit's fruit.

JEHOVAH-SHALOM, "the Lord shall send peace," Judges vi. 24, marg.; the name of the altar Gideon reared.

THE PEACE OFFERINGS.—An important class of the Levitical worship, the principal design of which is supposed to have been to represent the offerer's perfect fellowship and communion with God, as one of His reconciled children, privileged to come into His presence, and sit down at His table.

"PEACE BE UNTO YOU,"—the well-known Eastern salutation. It is noteworthy that our Lord first addressed these now familiar words to the disciples *after the resurrection*, John xx. 19, 21, 26, never before;

though He said to the woman whom He healed, Mark v. 34, as also to the penitent, Luke vii. 50, "Go in (or into) peace."

THE BLESSED EFFECTS of peace may be aptly illustrated by many of Christ's miracles. Take three:—

His *calming the storm* on the lake with the word of power, "Peace, be still," Mark iv. 39.

His *tender charge* to the woman, whose disease one touch of His garment had healed, "Go in (or into) peace," Mark v. 34.

The *change wrought* in the ungovernable and wild *demoniac*, who was found calmly sitting, clothed, and in his right mind, Mark v. 15.

May not these all be regarded as parables of the blessed peace Christ gives to believers and to churches, when He allays the storms without, and calms the storms within?

Ps. xxix. 11.—A psalm describing a storm subsiding into calm; peace after storm. And when is it so welcome? How grateful, after the earthquake and thunder of Jehovah's power, is the still small voice of peace!

Ps. iii. 5.—See the inscription of this Psalm (which is generally allowed to be authentic). It was written at the time of David's melancholy flight from Absalom; yet then, mark how "the sweet Psalmist" laid him down and slept in peace. So Peter slept calmly the night before his expected execution, Acts xii. 6. How beautifully Bunyan remembered this when he describes Christian as sleeping in the house Beautiful, in a chamber called *Peace*!

Ps. lxxii.—A prophecy of the peace of Messiah's reign, especially appropriate in "a Psalm of or for Solomon," the "man of rest," whose name means peaceable.

Col. iii. 15.—"Let the peace of God rule;" an

allusion to the umpire in the ancient games, whose office it was to preserve order, and assign the prizes.

Isa. xxvi. 3 ; lvii. 19.—The rich promise of “perfect peace,” “peace, peace,” marg. ; peace, the inheritance of the mind calmly “stayed on God.”

Ps. xxxvii. 37 ; Isa. lvii. 2.—Peace in death, like Simeon’s swan-like song, Luke ii. 29 ; and Stephen’s peaceful sleep, Acts vii. 60. See Conc. under quietness—still, &c.

PERFECTION.

Many figures and illustrations of perfection may be collected by an examination of the derivation and significance of the original words so rendered, as *e. g.*—

The *legal sacrifices*, which were required to be perfectly sound and whole. The Hebrew word we render “perfect,” is translated in more than forty places “without blemish ;” in eight “without spot ;” and in upwards of twenty “perfect.” Elsewhere it is rendered, upright—sincere—complete—full—sound.

Full of ripe age.—Distinguished from a state of infancy or immaturity, Heb. v. 14 ; 1 Cor. xiv. 20, (marg.)

A ship in full sail, Heb. vi. 1. (So, at least, many take the figure here.)

Racers that have reached the goal, Phil. iii. 12. (See Dr. A. Clarke.)

Scholars, “perfected,” taught, who are proficient as their masters, Luke vi. 40.

The *daylight* advancing to meridian fulness, Prov. iv. 18.

Grain, perfect and ripe, Isa. xviii. 5.

A time fulfilled, Luke ii. 43.

A work completed, John xvii. 4 ; Acts xx. 24.

A rent perfectly joined together, 1 Cor. i. 10.

PERFECTION may also be illustrated by its *contrasts*. It is opposed to—

What is *false* or *mixed*, Deut. xxv. 13—15 ; Prov. xi. 1.

What is *defective* or *immature*, like a body wanting some member, or a net requiring mending. See Matt. xix. 21. So our Lord gave the charge, “If thou wilt be perfect,” to one who had just said, “What lack I yet?” Luke viii. 14, 20 ; the thorny ground hearers brought “no fruit to perfection”—to perfect ripeness. We read in James i. 4 of those who are “perfect and entire, wanting nothing.” Cf. similarly Col. iv. 12, “perfect and complete.”

SEVEN is the number of perfection in Scripture. It is said to be so used because composed of the number three, representing the Deity ; and four representing the world in its fulness.

ONE of the Greek words translated perfect may be illustrated by its use. It is applied to fishermen mending their nets—the re-fitting a ship—the repairing of a house—the re-setting of a broken limb—the putting to right of what was defective and incomplete.

STANDARDS of Christian perfection—

Matt. v. 48.—“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

Eph. iv. 13.—“Till we all come . . . unto a perfect man, the measure of the stature of the fulness of Christ.”

COMPARATIVE PERFECTION.

It is noteworthy how many Scriptural saints, spoken of as “perfect,” were marked by grievous falls.—See *Backsliding*.

ST. JAMES.—Some have observed that St. James, who dwells so much upon works, twice speaks of perfection as lying much in what are called *passive*

graces; the work of patience, chap. i. 4; and restraint of speech, iii. 2.

Perfection need not be always of the same dimensions. A man may be perfect as a man, in every part of the body; but one man may be taller, or stronger, or more handsome than another man! The work of the ministry is to labour to "present every man perfect" at last, according to his measure, in Christ Jesus, Col. i. 28.

SOLOMON'S TEMPLE was noted for perfection and beauty. Every part—the vessels—the golden altars—tables—candlesticks, &c., were made "of gold, and that perfect gold"—"perfections of gold," 2 Chron. iv. 21, marg., viii. 16.

THE PERFECTION OF GOD'S WORD, Ps. xix. 11; James i. 25; 2 Tim. iii. 17; Ps. cxix. 96.

The perfection of *God's will, and way, and work*, Deut. xxxii. 4; Ps. xviii. 30; Col. iv. 12; Rom. xii. 2.

The perfection of *the Church of Christ*, when "that which is perfect is come," 1 Cor. xiii. 10; and the Church shall be presented "as a chaste virgin to Christ," 2 Cor. xi. 2; "not having spot, or wrinkle, or any such thing," but perfectly "holy and without blemish," Eph. v. 27.

The Lord Jesus was "perfect" alike in personal holiness and official sufficiency. Christ was typified by the perfect and unblemished sacrifices. He was "made perfect through sufferings." Like a faithful servant and a loving Son, He could say, at the end of his course, "I have finished the work which Thou gavest me to do." He was the High Priest—the Son "consecrated (or perfected, Heb. vii. 28, marg.) for evermore."

John xix. 30.—"It is finished."

The same Greek word in other places rendered *perfected*, in

which sense Christ's work stands alone. Not only is the work of every man necessarily imperfect, as being the work of an imperfect being; but man's work must always fall short of his designs. No Christian ever came to the end of life, who felt that he had accomplished all he designed for the glory of Christ. The perfect God-man above could say of all He came to do—"It is finished."

PERSECUTION—PERSECUTORS.

ILLUSTRATIONS.

The *darkness* that fell upon Abram when the burning lamp passed between the divided sacrifice, Gen. xv. 9—21.

The *burning bush*, Exod. iii. 1, 2.

The *wicked husbandmen* in the vineyard, Matt. xxi. 33—35.

The *wild boar* rooting up the vine, Ps. lxxx. 12, 13.

The *bulls of Bashan*—*fierce dogs*, Ps. xxii. 12, 13, 16, 20; the *lion*, 2 Tim. iv. 17; grievous *wolves*, Acts xx. 29.

Archers, Gen. xlix. 23.

A *great fight of afflictions*, Heb. x. 32.

The Lord's people are described as *corn threshed* upon the floor, Isa. xxi. 10; as *sheep* sent forth in the midst of wolves, Matt. x. 16.

Gen. iv. 8.—The first persecution.

The first man that died, died persecuted for religion. "Death was denounced as a curse, and it first lighted on a saint."—*Bishop Hall*.

Gen. xxi. 9.—Isaac mocked by Ishmael.

This reads as a simple narrative; but the interpretation by St. Paul (Gal. iv. 29) shows that it has a deeper meaning, and is a plain forewarning of the irreconcilable enmity which ever exists, between the carnal seed and the spiritual.

Matt. v. 10—12; Luke vi. 22. 23.

The *special* promise given to the last beatitude should never be forgotten. It reads as if it were the climax of the whole

series. It is the only beatitude doubled, both in the beginning, "Blessed—Blessed," and also in the ending, "Rejoice, and be exceeding glad"—"leap for joy"—"for, behold, your reward is great in heaven."

Mark x. 30.—"He shall receive an hundred-fold . . . with persecutions."

A strange addition to a long list of blessings.

2 Tim. iii. 12.—"All that will (*i. e.*, that desire to) live godly in Christ Jesus, shall suffer persecution."

And truly, as an experienced writer has well said, the principal reason why Christians do not suffer more, is because they do not live the godly life they should, in and for Christ Jesus.

Rev. ii. 8—12.

The Church of Smyrna is the church of the seven especially marked by persecution. The name (Smyrna) is probably derived from myrrh, which is most fragrant when bruised; and this of itself may suggest an application full of deep and spiritual truth.

Acts xi. 19.

To persecution we owe the commencement of missionary work in the early Church.

THREE THINGS may be traced in Scripture with reference to persecution.

(1.) How many of the most eminent saints have been called to endure the sharp trial: Abel—Joseph—Moses—David—Elijah—Micaiah—Isaiah—Jeremiah—Daniel—and the apostles Stephen, Paul, &c.

(2.) How many persecutors of the saints have themselves come to a sad, often violent, death: Pharaoh—Saul—Jezebel—Zedekiah—Herod the Great—Herod Antipas—Herod Agrippa, &c.

(3.) How strangely persecution has been generally overruled, to the progress of the truth—the wind which has fanned the flame. Cf. Israel in Egypt, Exod. i. 11; the early Church, Acts viii. 4; xi. 19; Phil. i. 12—14.

THE LORD JESUS was a perfect example of patience under persecution, and of compassion towards his persecutors.

PLEASURE CARNAL.—See *Sin, Deceivableness of.*

The *first temptation* came partly through pleasure, Gen. iii. 6. Our first mother saw the forbidden fruit “pleasant to the eyes,” so she looked and lusted—took—and ate—and gave, and learned the bitter fruit of sin.

The *love of pleasure* is a mark of Babylon—“given to pleasures,” Isa. xlvii. 8; Rev. xviii. 7, 12—19. It is also one of the prominent signs of “the last days,” 2 Tim. iii. 4.

The *drudgery of pleasure*.—“We ourselves were sometimes . . . serving divers lusts and pleasures” (the abject drudges of many masters), Titus iii. 3.

The *satiety of pleasure*, Prov. xxv. 16. Pleasure, like honey, is to be used with moderation, else it soon cloy. Pleasures are good as sauce, but insufficient for meat.

The *danger of pleasure*.—It is the highroad to poverty, Prov. xxi. 17; the close ally of death, 1 Tim. v. 6; excess of pleasure chokes the word of truth, Luke viii. 14; and brings disappointment, Eccles. ii. 1, 2. “A man of pleasure is a man of pains.”—*Young.*

The *cruelty* sometimes mixed up with pleasure.—It seemed strangely unnatural that Esau could “comfort himself” in the prospect of murdering a brother, Gen. xxvii. 41, 42; or that the saying to murder his father David should please Absalom so well, 2 Sam. xvii. 4! How pleased was Haman in the thought of compassing Mordecai’s death, Esther v. 14. The cruel pleasure of the Jews is thrice referred to in the Acts, see xii. 2; xxiv. 27; xxv. 9.

The *disappointment and bitter end of pleasure*.—See the Book of Proverbs for the mocking delusion of wine and strong drink—mirth and laughter—luxury and lust.

It is remarkable how many of the FEASTS spoken of in Scripture were attended with some sad result, or ended in trouble.

Job's sons' feast, i. 13—19 ; the feast at the making of the golden calf, Exod. xxxii. 7 ; Pharaoh's, Gen. xl. 20—22 ; Adonijah's, 1 Kings i. 41—49 ; Nabal's, 1 Sam. xxv. 36—38 ; Ben-hadad's, 1 Kings xx. 16—21 ; Belshazzar's, Dan. v. ; Herod's, Matt. xiv. 6—10 ; even the happy feast on the return of the prodigal son was partly marred by the envy of the elder brother, Luke xv. 25—32.

The *short-lived duration* of most sinful pleasures.

Heb. xi. 25.—“Pleasures of sin” which are but “for a season.” Cf. our first parents' in tasting the forbidden fruit ; Achan's possession of his Babylonish treasures ; Ahab's seizure of Naboth's vineyard ; Judas holding his cursed bribe. The sweetest things usually corrupt most quickly.

1 Cor. xv. 32.—“Let us eat and drink ; for tomorrow we die ;” Isa. xxii. 13.

So Esau thought, Gen. xxv. 32—34. “There were but two common parents of mankind—Adam the protoplast, and Noah the restorer ; and both miscarried by appetite : the one fell by eating, the other by drinking. We had need be careful. Christ saith, ‘Take heed of surfeiting and drunkenness’ even to His own disciples.”—*Manton*.

James v. 5.—“Ye have lived in pleasure on the earth, and been wanton.”

The word *ἐσπαταλήσατε* (been wanton) *Parkhurst* derives from *σπαθαω*, which properly signifies to insert more threads into the warp in weaving, and thence it comes to mean to spend extravagantly or luxuriously.

Cf. with this the beautiful remark of *Scott*—“It may deserve

to be impressed upon all our minds, that all the self-denial which either reason or Scripture requires of us amounts to nothing more than *preferring long pleasures to short ones.*"

How many of the SCRIPTURAL NAMES describing "pleasant" have a history of gloom and sadness connected with them!—*Naomi*, whose name means pleasant (Ruth i. 20, marg.), was fain to say in her sadness, "Call me not Naomi; call me Marah (*i.e.*, bitter); *Naaman* the leper's name bears the same meaning; but what a name for a leper! (2 Kings v.); the city called *Nain* also, where the Lord met death at the gate! It was different in the pleasant things God made at the first, when there was no sin, Gen. iii. 6.

POOR, THE.

"The poor of the flock," Zech. xi. 7, 11.

"The poor of His people," Isa. xiv. 32; Zeph. iii. 12.

"Thy poor brother," Deut. xv. 7.

"Poor saints," Rom. xv. 26.

"The brother of low degree," James i. 9.

"Poor," yet a "brother." Poverty doth not take away privilege.

For adjuncts, see Conc.: poor and needy—poor and afflicted—poor and sorrowful, &c.

UNDER THE LAW, God's tender care and regard for the poor was very prominently set forth, as in—

The *less costly offerings* they were allowed to bring, the laws about which are as exact and particular as they were for the more costly sacrifices; and they are equally called "a sweet savour unto the Lord," see Lev. i. 14—17; ii., iii. Lev. v. 11, 12 is very observable, as prescribing the only sin-offering we know of which was without blood. It was the humble offering of those who were so poor as not to be able to buy even two turtle doves or two young pigeons!

The provisions made for their temporal welfare, also, should be remembered ; as in the right of glean- ing in time of harvest and of vintage ; the portion of the produce of the sabbatical year assigned to them ; the prohibition of usury and retention of pledges ; and of permanent bondage, &c.

The *half-shekel atonement money* was a sum appointed to be alike for all, whether rich or poor, Exod. xxx. 12—16 (see Job xxxiv. 19.)

The poor man's *refuge*, Ps. x. 14, xiv. 8, xxxiv. 6, xl. 17, lxxii. 12, 13.

The poor man's *worth*, Prov. xix. 1, xxviii. 6 ; Eccles. iv. 13, ix. 14—16.

The poor man's *claim*, Lev. xxv. 35 ; Deut. xv. 7, &c.

The poor man's *exaltation*, Ps. cxiii. 7, 8 ; James ii. 5.

It is noteworthy that the happiest mother and the holiest son were among the poorest of our race.

The poorest of our Lord's hearers were frequently the most accessible to the truth ; and from the poor he chose his chief followers and apostles.

The poorest Churches yielded most fruit. St. Paul had most success, not in literary Athens, nor in luxurious Corinth, but in the poorer Churches of Macedonia, Philippi, Thessalonica, &c. It is remarkable to note the contrast between Smyrna, Rev. ii. 9, which in temporal poverty was pronounced spiritually rich by Christ, and Laodicea, which thought herself rich, and was pronounced by the Lord as wretched, and miserable, and poor, and blind, and naked ! iii. 17.

POVERTY HONOURED and ENRICHED—

Jacob, Gen. xxxii. 10.

Gideon, Judges vi. 12.

Ruth, ii.—iv.

Widow of Zarephath, 1 Kings xvii. 12.

Prophet's widow, 2 Kings iv. 2.

David, Ps. xl. 17, lxix. 29, lxx. 5, cix. 22.

Lazarus, Luke xxvi. 22—25. The word Lazarus is a contraction of Eleazar, which means God is my help.

The *poor widow*, who gave all her living to the treasury, Mark xii. 43, 44.

The *Macedonian Churches*, 2 Cor. viii., ix.

The *Apostles* chosen from the poorer ranks.

The LORD JESUS himself was born of poor parents, and had “no home where to lay His head,” Matt. viii. 20; no money to pay the tribute tax, xvii. 27; He preached to the poor, xi. 8; and was received gladly by the poor, Mark xii. 37.

POWER DIVINE.

IS EXPRESSED in various ways:—

The *hand* of the Lord, strong—mighty—stretched out—lifted up, is referred to in Deuteronomy ten times as the cause of Israel’s deliverance from Egypt.

The *right hand* of the Lord is referred to about thirty times in the Psalms alone.

The *arm of the Lord*, strong—mighty—holy—glorious—stretched out, Job xl. 9; Isa. li. 9; liii. 1.

The *finger of God*, a strange proof of Divine Omnipotence. Some of the most mighty works ever wrought are ascribed to the might of the finger of God. The law was thus written on the tables of stone, Exod. xxxi. 18; the creation of nature was the work of God’s finger, Ps. viii. 2; the creation of animal life, Exod. viii. 39; the casting out devils in our Lord’s ministry, Luke xi. 20.

The *voice of the Lord*, Ps. xxix. 4; lxviii. 33; Rev. i. 15.

The *thunder of the Almighty’s power*, Job xxvi. 14; xl. 9; see also Conc. under strong (foundation—rock—tower—hold)—mighty—able—power, &c.

THE TITLES and EXPRESSIONS applied to the Divine Being denote the same.

The *Almighty*, a title ascribed about fifty times to the Most High, of which it is singular that thirty are found in the Book of Job. Al-mighty—"one Almighty is more than many mighties."

The *blessed and only Potentate*, 1 Tim. vi. 15.

The *Lord God omnipotent*, Rev. xix. 6.

The *Lamb with seven horns* and seven eyes, Rev. v. 6.

The *Strength of Israel*, 1 Sam. xv. 29.

The *stronger than the strong man armed*, Luke xi. 22.

The Lord "*clothed with strength*," Ps. xciii. 1 ; "*girded with power*," Ps. lxxv. 6.

BOAZ, which means "in Him is strength," was one of the pillars in Solomon's Temple, 1 Kings vii. 21 ; and the name also of one who was, as many think, a type of Christ our Kinsman-Redeemer, Ruth ii. 1 ; iv. 23.

HOW GREAT is the power of the LORD'S

Look, 2 Chron. xvi. 9 ; Ps. xxxiii. 18 ; civ. 32 ; Exod. xiv. 24 ; Judges vi. 14 ; Luke xxii. 61.

Word, Gen. i. 3 ; Ps. xxxiii. 9.—See Conc. under word—spoken—commanded.

Will, Dan. iv. 33.

Touch, Ps. cxliv. 5.

CHRIST'S MIRACLES afford most striking exhibitions of His gracious exercise of Divine power. (1.) They were wrought for the overthrow of evil, disease, sickness, possession, death. (2.) They were wrought by the most simple means ; a word, a touch sometimes, even at a distance from the sufferer. (3.) They were generally accompanied by some expression of sympathy and grace. (4.) Whilst miracles of power, they were no less parables of truth.

THE POWER of GOD is constantly coupled in Scrip-

ture with His mercy ; see Num. xiv. 17—19. (In the Hebrew Bible the Hebrew word *jigdal*, “let the power of my Lord be great,” is written with a *great Yod*, or a *yod above* the letters, to make it more emphatic), Ps. lxii. 11, 12 ; cxlv. 13—15.

The vision of the Lord Jesus in Rev. v. 5, 6, very beautifully combines these two—mercy and power. The elder who addressed St. John spoke to him of the lion, “the lion of the tribe of Judah ;” yet when the apostle looked, he beheld not a lion, but “a Lamb as it had been slain,”—the emblem of gentleness and peace.

PRAISE. — See *Thankfulness* — *Joy*. — See Conc. under the many terms expressive of praise—exalt—extol—magnify—sing—shout, &c.

Is FIGURATIVELY SPOKEN OF as

The *calves of the lips*, Hosea xiv. 2.

The *fruit of the lips*, Heb. xiii. 15.

The *sacrifice of praise*, Heb. xiii. 15.

Garment of praise, Isa. lxi. 3.

THE JEWISH FEASTS were designed to foster the spirit of praise and thanksgiving for God’s mercies in the harvest, vintage, &c. They were commanded to be kept as seasons of rejoicing and festivity.—See *Joy*.

Historically, it is observable how little Israel was ever given to praise. In their forty years’ wanderings we read of constant murmurings, but only find two songs of praise. Probably had they praised God more, they would have murmured less. Nevertheless, the time shall yet come, when “the ransomed of the Lord shall return with songs to Zion, and everlasting joy upon their heads,” Isa. xxxv. 10 ; xii. 1 ; li. 3, &c.

In the *Tabernacle* there appears to have been no

provision expressly made for the public service of song ; whereas, in Solomon's Temple, and in the Second Temple, this formed a prominent part of the public worship.—See *Thanksgiving*.

JUDAH (with the derivatives Judith, Jeduthan, Jew, &c.) means praise ; see Gen. xxix. 35 (marg.) Probably Rom. ii. 29 alludes to this—"He is a *Jew*, . . . whose praise is not of men, but of God."

THE VALLEY of BERACHAH, 2 Chron. xx. 21—28. A remarkable example of the blessing of a praising spirit. Prayer is generally set forth as the chief preparation for conflict ; but here is not only prayer but praise. It was praise that was especially honoured of God ; wherefore the place was called "the Valley of Blessing."

THE BOOK of PSALMS.—The Hebrew title of this book means the Book of Praises. Several facts of interest may be noted about the Psalms.

(1.) The book begins with praise, and ends with praise. (2.) There are few psalms which have not some sweet note of joy and praise. (3.) Praise frequently rises out of prayer. (4.) At other times praise rises out of sadness. (5.) Praise takes in a wide circle of subjects, creation, providence, and grace. (6.) The spirit of praise seems to rise higher as the book advances. There are no psalms composed wholly of prayer, but several wholly of praise, till the last few which seem to reach the highest climax make up one continuous hallelujah.

THE SONGS of SCRIPTURE are beautiful specimens of sanctified praise, as the song of Moses and Miriam, Exod. xv. ; the song of the well, Num. xxi. 17, 18 ; the song of Deborah and Barak, Judges v. ; of Hannah, 1 Sam. ii. 1—10 ; the song of the bow, 2 Sam. i. 19—27 ; Israel's future songs of praise and joy, Isa. xii., xxv., &c. ; Mary's song, Luke i. 46—55.

THE DOXOLOGIES of SCRIPTURE.—Ascriptions of praise that occur in the Book of Psalms, and especially at the beginnings and endings of the Epistles and the Apocalypse.

HALLELUJAH, "Praise ye the Lord," occurs only in the Book of Psalms and in the Revelation. It is the adoration of the Church militant and triumphant to the Great King, in the contemplation of His works of mercy to His people, and judgments on His foes.

THE WORSHIP of HEAVEN.—The Book of the Revelation especially shows how large a portion of the worship of the redeemed in glory, and of the holy angels, consists of adoration and praise.

THE LORD JESUS speaks of Himself as the precentor of the Church's praises, Heb. ii. 11.—See *Thankfulness*.

PRAYER.—See *Communion with God*.

SCRIPTURAL EXPRESSIONS are very numerous, denoting the nature and character of believing prayer.

Asking—beseeching—calling—crying (aloud—mightily—with the whole heart)—continuing in prayer—drawing near—entreat- ing—groaning—knocking—labouring fervently—lifting up (the heart—the hands—the soul)—looking up—pouring out (the heart—the spirit—the complaint)—spreading forth the hands—bowing the knee—seeking—wrestling—making intercessions with groanings which cannot be uttered—with tears, and sighs, and weeping.—(See Conc. for texts under those several heads.)

There are words, too, denoting the feebleness of prayer; as when it is but a *whisper*, Isa. xxvi. 16, marg.; *secret speech*, heard by none but the great Hearer of prayer; a "*breathing*," Lam. iii. 56.

Gen. xxxii. 24; Hosea xii. 3—5.—These texts compared show that Jacob's "strength" was his prayers and tears.

James v. 17.—*Elias prayed*—"he prayed earnestly," marg., "he prayed in his prayer."

All sound is not music ; the bowing of the knees is not at all times the bowing of the heart. Elijah prayed a prayer ; his lips prayed, and his heart prayed. He felt what he spoke. Lip labour, if it be all, is worse than nothing ; it is the heart that must pray.

Ps. cix. 4.—“ But I give myself unto prayer.”

Literally, “ But I . . . prayer,” or, as one translates it, “ I am all prayer.” “ In the midst of all their words of hatred and cruel enmity, I turn everything into prayer.” Just as we read, Ps. cxx. 7, “ I am . . . peace ;” marg., I am “ a man of peace.” What a happy description of a praying heart !

Eph. vi. 18.—“ Praying always with all prayer and supplication in the Spirit.”

A beautiful description of the importunity and warmth of holy prayer. Prayer, to be successful, must be earnest. Incense cannot ascend without fire. “ Cold prayers,” says Brooks, “ are as arrows without heads, swords without edges, as birds without wings ; they pierce not, they cut not, they fly not up to heaven.”

ST. PAUL.—“ The chiefest of the apostles was chiefest in prayer.” Almost every epistle begins and ends with prayer. And what an example are St. Paul’s prayers ! “ Praying always ”—“ without ceasing ”—“ night and day ”—“ continuing ”—“ with many tears.”

THE LORD JESUS.—No gospel sets forth the Lord Jesus as an example of prayer so fully as St. Luke’s. St. Matthew speaks of Christ praying twice ; St. Mark, three times ; St. Luke, eight times. He speaks of Christ’s praying in connection with all the important events of His earthly life ; at His baptism, iii. 21 ; before His choice of the apostles, vi. 12, 13 ; at His transfiguration, ix. 28 ; He records His praying for Peter, xxii. 32 ; and for Himself, before His sufferings, xxii. 41—46 ; and for His murderers, xxiii. 34 ; and also His prayers on the cross, xxiii. 34, 46 ; whilst He speaks of the time which He spent in prayer in the midst of all their busy work, v. 16.

Besides which, it is in St. Luke we find those beautiful parables which open out so forcibly the true spirit and needful earnestness of prayer; the parable of the friend at midnight, chap. xi. 5—10; the importunate widow, xviii. 1—8; and the Pharisee and Publican, xviii. 9—14. (Bishop Wordsworth thinks that the probable reason why St. Luke's is especially the gospel of prayer, is because St. Luke wrote for the Gentiles, who had more need to be instructed on such a subject than the Jews.—See his Preface to the Gospel.)

We should add to this the testimony of the other evangelists, especially St. Matthew's record of the sermon on the mount, Matt. vi. 5—15; or such an important passage as Mark i. 35. If St. Luke tells us how Christ retired for prayer *after* labour, chap. v. 15, 16; St. Mark tells us how solemnly He retired for prayer *before* His daily work, i. 35. See also Mark ix. 28, 29; and the great High Priest's prayer, John xvii.

Many of the psalms may be read as breathing the spirit, if not containing the very words the Blessed Saviour used.

PRAYER INTERCESSORY.

Gen. xviii. 23; Jer. xviii. 20.—*Drawing near* the Lord in earnest pleading.

Ps. cvi. 23.—*Standing in the breach*, Ezek. xiii. 5; xxii. 30.

Isa. lxii. 6, marg.—“The *Lord's remembrancers*,” to “keep not silence, and give Him no rest.”

Matt. xviii. 19.—The *harmony* of *united prayer*. “If two of you shall agree,” (*συμφωνήσωσιν*, symphonize) like the sweet harmony of many voices; different, yet in harmony. The prayers of the saints are sweet music in the ears of God.

Acts xii. 5, marg.—“Instant and earnest prayer” was made of the Church for Peter.

EXAMPLES.

Noah was evidently not only a “preacher of righteousness,” but also a mighty intercessor, Ezek. xiv. 14.

Abraham, “the prophet,” Gen. xx. 7; see his importunate pleading, xviii. 23—33.

Moses—a very striking example of one of God’s saints, laying aside all personal selfish feeling, to intercede for others. How earnestly he prayed for Israel, Exod. xxxii. 11—14, 31, 32; xxxiv. 9; Num. xi. 2; xiv. 13—19; for Aaron, Deut. ix. 20; for Miriam, Num. xii. 13.

Job, Ezek. xiv. 14—one of the honoured three, see Job xlii. 10.

Samuel, Jer. xv. 1.

Solomon, 1 Kings viii. 30—61.

Jeremiah, xviii. 20—pleading for those who digged a pit for his soul.

Hezekiah, 2 Chron. xxx. 18—20.

Daniel, Ezek. xiv. 14. It would seem that Daniel was only a young man when he was so honourably mentioned. We learn his earnest spirit from chap. ix. 3—19, and from vi. 10, when in the face of danger he resolutely continued in prayer, of which part was doubtless for his country.

St. Paul, the apostle, pre-eminent in prayer.

St. Stephen, like Jeremiah, prayed for his enemies, Acts vii. 59.

Epaphras, Col. iv. 12, “always labouring fervently for you in prayers.”

WHAT MIGHTY POWER the prayers of the saints must have, when we read such passages as Jer. xv. 1; Exod. xxxii. 10; Ezek. xiv. 14.

IT IS worthy of note how we find carnal men desiring the prayers of the saints: so *Pharaoh* asked Moses to pray for him, Exod. viii. 8, ix. 28, x. 17; *Jeroboam* asked the man of God, 1 Kings xiii. 6;

Zedekiah sent to Jeremiah, Jer. xxxvii. 3; *Simon Magus* called on Peter, Acts viii. 24.

PREPARATION.

It is an instructive lesson to trace in Scripture, how many blessings are referred to the preparations of God's goodness.

In NATURE.

Take two books—

The *Book of Psalms*.—It is marked as a proof of the Lord's goodness to prepare the light and the sun, Ps. lxxiv. 16; the plentiful rain and genial showers, lxxv. 10; lxxviii. 9, 10; cxlvii. 8; the corn springing up out of the ground prepared for it, lxxv. 9 (marg.)

The *Book of Jonah* speaks all through of the things prepared by God: the Lord "prepared" the fish, i. 17; the gourd, iv. 6; the worm, iv. 7; the vehement east wind, iv. 8; the Lord sent the wind that caused the tempest, i. 4.

In GRACE.

God's "vessels of mercy," says St. Paul, are "afore prepared unto glory," Rom. ix. 23; as "vessels of honour,"—"prepared unto every good work," 2 Tim. ii. 21; "created in Christ Jesus unto good works, which God hath before ordained (marg., prepared)," Eph. ii. 10; God's people are "a people prepared for the Lord," Luke i. 71.

In GLORY.

Heaven is "a prepared place for a prepared people." Our Lord Himself spoke of the "kingdom prepared," Matt. xxv. 34; the "many mansions" in the "Father's house," which He is preparing for His Bride, John xiv. 2; St. John speaks of the Bride herself prepared, Rev. xxi. 2; St. Paul of the "city" prepared, Heb. xi. 16; and St. Peter of the "inheritance reserved," 1 Pet. i. 4.

As regards this life, it is no less instructive to observe how the Lord prepares his faithful servants for their work of doing or suffering. It is not enough that they are true in heart. A sword may be of good metal, but the edge must be ground to make it fit for use. And the Bible student will find much comfort in tracing how God has graciously prepared His servants for special trials and special service.

(1.) *Sometimes by special manifestation of Divine glory*, with the assurance of Divine presence, protection, and help. So it was with—

Abraham.—The several appearances of the Lord to him, renewing the covenant, were chiefly before some special trial of his faith!

Jacob.—The vision of the ladder, with its cheering intimation of God's watchful providence, was at the beginning of his exile-wanderings; and his wrestling with the angel was before his meeting Esau.

Moses.—The vision of the burning bush, with the two signs added, and the assurance of Divine support, Exod. iii., iv., were given before Moses commenced his great mission as Israel's leader.

Joshua.—The "Captain of the Lord's host" appeared to him before the siege of Jericho, Joshua v. 13, vi. 5; see also the Lord's charge, chap. i. 1—9.

Gideon.—A similar assurance of Divine help and the four signs were given to him, Judges vi. 12, 16; 23, 36—40; vii. 7—14.

So with *Isaiah—Jeremiah—Ezekiel—Daniel*, and others.

(2.) *By the discipline of trial.*—See *Trial of Faith*. Mal. iii. 17—"my jewels"—polished by friction.

(3.) *By previous retirement*, Moses—Elijah—John Baptist—St. Paul.

(4.) *By premonitory warnings.*—Israel were forewarned before the captivities of Egypt and Babylon. The later prophecies of Isaiah (from chap. xl.), and

also part of Jeremiah, appear to have been written with special view to their captivity and temptation to idolatry in a foreign land.

(5.) By *inclining men's hearts to a particular purpose*.—Cyrus was influenced, it seems very probable, by reading the prophecies of Isaiah and Jeremiah, to help the Jews, Ezra i. 1; so Artaxerxes, Ezra vii. 27; the king of Assyria, vi. 22; Titus, 2 Cor. viii. 15.

St. PAUL.—The great Apostle was an example of one, especially prepared by God for an especial work. Brought up at Tarsus, a place singularly adapted for one who was to become the Apostle of the Gentiles, combining, as it did, both the Jewish and Gentile elements; called afterwards by the vision of Christ's glory; led into seclusion for a time into Arabia, and made to pass through very many and varying trials; St. Paul was trained in the school of retirement, trial, and experience. Eight or nine years, it should be remembered, passed between St. Paul's conversion and his direct call to missionary work, Acts xiii. 2.

THE LORD JESUS also, "the Lord from heaven."—How marvellously do we trace Divine preparation for Him and in Him. The providences of God had long been preparing the world for His first advent; when at last He came, in "the fulness of time," when the world was ready and the Church was waiting, "a body" was "prepared for Him," Heb. x. 5. The Lord Jesus Himself, be it spoken with all reverence, was an example of one prepared for service and suffering: first, by His thirty years' quiet waiting before His public ministry commenced; and also at the several steps of His life. Cf. the descent of the Holy Ghost before the temptation; the transfiguration before the cross, &c.; also Christ's own habit of retirement and prayer.—See *Prayer*.

PRIDE.*** — See *Ambition* — *Self-righteousness* — *Humility*.

(Trace in Conc., under *Arrogance*—*Conceit*—*Forward*—*Haughty*—*High-minded*—*Lofty*, &c.

EMBLEMS.

Superior height.—A high wall—high tree—high mountains—high stature—high fort—high looks—high degree, &c. See Conc. Cf. Prov. xxx. 13; Isa. ii. 11—17; Obad. 3, 4. The word proud, 2 Tim. iii. 2, means setting up one's-self above others. (See Greek.)

A *stiff uplifted neck*, Ps. lxxv. 5; Isa. iii. 16.

An *exalted gate*, Prov. xvii. 19.

A *chain compassing the neck or body*, Ps. lxxiii. 6.

A *crown encircling the head*, Isa. xxviii. 1.

A *budding flower*, Ezek. vii. 10.

The *lofty cedar*, Ezek. xxxi. 3; Isa. ii. 13; xxxvii. 24.

The *proud waves* that toss their heads on high, Job xxxviii. 11; Ps. cxxiv. 5; xciii. 3, 4.

We read of—

The *swellings* of pride.—“Great swelling words of vanity,” 2 Pet. ii. 18; Jude 16; “puffed up,” 1 Cor. viii. 1; iv. 6, 18, 19; v. 2.

The *stout heart* of the proud, Isa. x. 12; xlvi. 12.

The *extent* of pride.—No sin is more widely spreading, nor pervades more thoroughly man's whole nature. We read of the pride of the countenance, Ps. x. 4; Isa. iii. 9; the lofty eye and look, Prov. xxx. 13; the proud heart, Prov. xxi. 4; “the foot of pride,” Ps. xxxvi. 11; the walk of pride, Dan. ii. 37; “the rod of pride,” Prov. xiv. 3; xii. 18; and St. John sums up the vast extent of this spreading influence of pride in one all-comprehending word, “the pride of life,” 1 John ii. 16.

Where is pride not found?

In *Churches?* Cf. *Israel*, Hosea v. 5.

Corinth—boastful and proud—“puffed up” with pretended knowledge. It is noted as a curious fact by Conybeare and Howson, that the word for *boasting*, and its derivatives, occurs twenty-nine times in 2 Corinthians, and only twenty-six times in all the rest of St. Paul’s epistles!

Laodicea, Rev. iii. 17.

In *kingdoms?* Cf. *Moab*, the personification of pride, Isa. xvi. 6; Jer. xlvi. 29, where the same charge is brought more than a hundred years after; *Egypt* (called *Rahab*, because of its pride); *Assyria*—*Tyre*—*Babylon*—*Rome*, &c.; *Israel* and *Ephraim*, Hos. v. 6; vii. 10.

In *kings of the earth and princes?* Cf. *Pharaoh*—*Nebuchadnezzar*—*Belshazzar*—*Herod*, &c.

GOD’S special abhorrence of *pride* is expressed in several places in the strongest terms. “God resisteth the proud”—“sets himself in battle array” (*Doddridge*). Two apostles assert this—St. James, iv. 6, and St. Peter, 1 Pet. v. 6, probably as a quotation from Prov. iii. 34; so elsewhere we read, God “hateth” the proud, Prov. viii. 13; “knoweth afar off,” Ps. cxxxviii. 6; esteems as “an abomination,” Prov. xvi. 5; “will not suffer,” Ps. ci. 5.

The *downfall of pride*, Prov. xi. 2; xv. 25; xvi. 5; xviii. 19; xvii. 19; xxix. 23. Nothing is weaker than pride—nothing stronger than humility. “The greater the height the more terrible the fall.” Destruction is never so near as when pride and security have driven away fear. “What is most our pride is most our peril.”

The *end of pride*.

Adam and *Eve*, aspiring to be as gods, lost their primeval innocence, and involved themselves and their posterity in ruin.

David, glorifying in the number of his people, lost

70,000 of his subjects by the pestilence, 2 Sam. xxiv. 15.

Hezekiah, boasting proudly of his treasures, only a year apparently after his recovery from sickness, received the intimation of those treasures being taken from him, and carried as a spoil to Babylon, Isa. xxxix.

Uzziah, "when he was strong, his heart was lifted up to his destruction," 2 Chron. xxxvi. 16.

Herod receiving the blasphemous adoration of his subjects, "the angel of the Lord smote him, because he gave not God the glory : and he was eaten of worms, and gave up the ghost," Acts xii. 21—23.

"O blessed Lord, who resisteth the proud, and givest grace to the humble, give me more humility, that I may receive more grace from thee ; and Thou, whose gracious rain shelves from the steep mountains, and sweetly drenches the humble valleys, depress thou my heart more and more with true lowliness of spirit, that the showers of thy heavenly grace may sink into it, and make it more fruitful in all good affections and holy obedience."—*Bishop Hall*.

PRIEST, CHRIST THE.

The Hebrew word for priest (*cohen*) is derived from *cahan*, to draw near—plead a cause ; and well illustrates the office of Jesus the Mediator, Advocate, and Intercessor of His people.

TYPES.

Aaron, Exod. xxviii., xxix.

Melchizedek, Gen. xiv. 18—20 ; Ps. cx. 4 ; Heb. vii. 1—11 ; uniting the offices of priest and king.

Joshua, Zech. i. 1 ; the High Priest bearing representatively Israel's defilement ; then cleansed, clothed, and crowned.

THE PRIEST UPON HIS THRONE.—See under *King*.

THREE BOOKS of the Bible especially set forth Christ's glories as Priest—Exodus, Leviticus, and

Hebrews. It is observable in the Hebrews, that Christ is scarcely ever spoken of as High Priest without some epithet or additional title,—He is called “our Great High Priest”—“the Apostle and High Priest”—“a merciful and faithful High Priest”—“the High Priest of our profession”—“a High Priest of good things to come,” &c.

Heb. vii. 24.—“An unchangeable (intransmissible) priesthood,” “which passeth not from one to another” (marg.)

It is reckoned that there were about eighty-three high priests from Aaron to the destruction of the temple. We Christians have but one—unchanging and unchangeable. As one says, we need never fear, like the ancient Jews, having to tell our tale to a fresh advocate, our Great High Priest remains the same.

Cant. viii. 6.—“Set me, as a seal, upon thine heart; as a seal, upon thine arm.”

The High Priest bore the names of the tribes of Israel upon his breast and upon his shoulder. Some distinguish between these two, thinking the former represented the people individually—the latter collectively.

PRIVILEGE.**—See *Duty—Obligation—Unthankfulness*.

TWO EMBLEMS of the Church set forth very strikingly the subject of Privilege.

The vine or vineyard, figures both of Israel and of the Church. A comparison of the successive passages in which these figures are used, brings out two solemn lessons. (1.) On the part of God, great and increasing privileges are, from time to time, bestowed upon the Church. (2.) On the part of man, too often increasing privileges are met only by increasing guilt. Ps. lxxx. first describes the vine brought out of Egypt, luxuriant and spreading, but wasted, because of unfaithfulness to God’s favours. Isa. v. 1—7 next describes still greater privilege,—the vineyard fenced,

cleared, with tower and wine-press built; but the result proved worse than before. Not only was the vine unfruitful, but it brought forth wild (Hebrew, poisonous, fœtid) grapes. Matt. xxi. 33 describes still greater privileges. The vine is planted, cared for; husbandmen are left to dress and prune it, and yet with the return of still deeper guilt. The wicked husbandmen rejected and killed the servants, and even slew the owner's son. Mark, therefore, the increase of judgment. Ps. lxxx. describes the vineyard wasted, destroyed, and burnt. Isa. v. tells of the vineyard laid waste, and doomed to barrenness and desolation. In Matt. xxi., the husbandmen themselves are miserably destroyed, and the vineyard let to others. But mark God's mercy in the midst of judgment. In Matt. xxi. 41—43, the vineyard is given to the Gentiles, who shall bring forth the fruits in their season; and it shall be finally given back to Israel, and "Israel shall blossom and bud, and fill the face of the world with fruit," Isa. xxvii. 2, 6.

The parable of the barren fig-tree, Luke xiii. 6—9, similarly describes the greatness of Israel's privilege. Our Lord compared the Jewish nation to a fig-tree—a tree by nature luxuriant in fruit; but this was a fig-tree "*planted*" in a "*vineyard*;" not like a wild tree, untended and uncared for, but with a "dresser of the vineyard," and an owner, both wishing and using means to make it fruitful, and willing to continue these means for a time with forbearing patience.

THE GREATER CONDEMNATION, John iii. 19. Is it not natural and just that privileges neglected or abused should be remembered in God's righteous judgment?

Solomon's heart was turned from the Lord, "which had appeared unto him twice," 1 Kings xi. 9.

Hezekiah "rendered not again according to the benefit done unto him," when the Lord had shown him special mercy, 2 Chron. xxxii. 21.

Judas.—All the four evangelists seem to mark it as a special aggravation of his treachery—"Judas, one of the twelve."

Thomas.—So it is said of him—"Thomas, one of the twelve," John xx. 24.

Israel, eminent in privilege, was also eminent for rebellion. See what is said, Deut. iv. 7, 32—35; xxxiii. 29; 2 Sam. vii. 23; Amos iii. 2; Heb. iii. 9.

Chorazin, Bethsaida, Matt. xi. 20, 21.

Capernaum, Matt. xi. 23.

Jerusalem, Matt. xxiii. 37, 38.

PROFESSION AND APPEARANCE OF GOOD WITHOUT REALITY.—See *Hypocrisy—Temporaries*.*

Is well ILLUSTRATED by many figures.

The vine of Sodom, Deut. xxxii. 32; "nightshade abounding round the sea of Sodom," remarkable for beauty of appearance, whilst bitter and pernicious to the taste.

Clouds and wind that promise refreshing showers without rain, Prov. xxv. 14.

Wells without water, 2 Pet. ii. 17, disappointing expectation.

Clouds carried with a tempest, 2 Pet. ii. 17.

The fig-tree, Matt. xxi. 19, that grew by the way-side, with profusion of leaf, but destitute of fruit; or, as in another case, planted in a vineyard (the most favoured spot), but no less barren, Luke xiii. 7.

The foolish virgins, Matt. xxv. 1—13.

The guest without a wedding garment, Matt. xxii. 12, 13.

The unprofitable servant, Matt. xxv. 24—30; one of the household, who professed much respect and re-

verence for his master's trust, and yet hid the talent in the earth.

A house on the sand, Matt. vii. 26, 27; perhaps well built, and appearing firm, with no outward difference from the house founded on the rock.

The tares, Matt. xiii. 24—30, in eastern countries, scarcely discernible in the earlier stages of growth from wheat.

The branch in the vine bearing no fruit, John xv. 2.

Is FORCIBLY EXPRESSED as—

Having “a name to live,” whilst spiritually “dead,” Rev. iii. 1.

“Having the *form* (outward appearance) of godliness, but denying the power thereof, 2 Tim. iii. 5.

“Making a *show*” of prayerfulness, Luke xx. 47; of wisdom, Col. ii. 23; of ritual exactness, Gal. vi. 12; of love, Ezek. xxxiii. 31.

“All are not Israel which are of Israel,” &c., Rom. ix. 6, 7; ii. 28, 29.

Saying, but not doing, Isa. xlvi. 2, compared with ver. 4—8; Jer. vii. 1—15; Hosea viii. 2, 3; Matt. xxiii. 3; Rom. ii. 19; James ii. 14—26.

Hearing, but not doing, Ezek. xxxiii. 31, 32; Matt. vii. 26, 27.

Appearance, but not truth, 2 Cor. v. 12.

Outward profession, but not inward reality, Rom. ii. 28, 29.

Very often *boastful words* hide evil deeds, Prov. xx. 6. As was in the case of Absalom, who boasted of his love of justice, whilst he murdered his brother Ammon, and was plotting treason against his father, 2 Sam. xv. 4; and in the case of Jehu, who boasted of his zeal for the Lord, whilst he was still an idolater himself, and clave to the sins of Jeroboam, 2 Kings x. 16, 28, 31; like the Jews, Rom. ii. 17—23; like Laodicea, Rev. iii. 17.

It is a mournful fact, that of the six suicides mentioned in Scripture, three made a profession of religion.

BAALAM is, perhaps, one of the most striking examples of great profession without reality. There are few who made more vehement protestations than Baalam; see Num. xxii. 12, 18, 38; xxiii. 8—10, 20; xxiv. 13; yet read 2 Pet. ii. 15, and there we see his real character unmasked.

The devout reader of Scripture may well contrast the vain wish of mere profession with the blessed realization of true godliness. Baalam's wish, "Let me die the death of the righteous," was uttered when near to Mount Pisgah, Num. xxiii. 10, 14. About a year afterwards, Moses, the man of God, stood on the same place, or near it, and Moses enjoyed the blessing which Baalam wished.

THE PHARISEES of our Lord's time were examples of profession and hypocrisy. Their name (from a Hebrew word meaning to separate) laid claim to unusual separation and distinction from other men. But what was their true character? See how our Lord unveiled it, Matt. v. 20; xxiii.; Luke x. 29; xviii. 9—14.

CHRIST TESTS PROFESSION.—It was our blessed Lord's manner constantly to test the vehement professions which many made to Him, as, *e.g.*, in Luke ix. 57—62, in the three who came expressing such readiness to follow Him; or, Luke xviii. 18—23, the young ruler who came running, but soon turned back; in John xvi. 30, 31, the disciples who professed such strong faith in Him a short time before His death; in John xiii. 37, 38, Peter, who thought himself ready for a martyr's death.—See further, *Trial of Faith*.

PROMISES THE.***

Gen. iii. 15.—“The *germ* or *acorn* promise.

The first promise God gave to Adam was the germ of all the promises. It included all the covenant of grace, even as St. John groups all in the one great “promise,” “that God hath promised”—“eternal life,” 1 John ii. 25.

2 Cor. i. 20.—“For all the promises of God in him are Yea, and in him Amen, to the glory of God by us.”

“The covenant is a cluster of grapes; the several promises are as particular grapes on that cluster; Christ is the branch or stalk that holds them all. He that lays hold on Christ hath the stalk in his hand, and so holds the whole cluster, and every particular grape.”—*Clarkson*.

“Yea and Amen.”

“God never gave a good promise, but He made His promise good.”—*Venning*.

Heb. xi. 13.—“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them.”

A beautiful image is contained in this verse of mariners homeward bound, who recognise afar off the well-known cliffs and promontories of their beloved fatherland, and with affection greet them from a distance. The word “embraced” is one of strong affection; it is the word used, Acts xx. 1, Paul “embraced” the disciples when he parted from them.

Acts vii. 17.—“When the time of the promise drew nigh.”

God’s promises are dated, but with a mysterious character; and, for want of skill in God’s chronology, we are prone to think God forgets us, when, indeed, we forget ourselves in being so bold to set God a time of our own, and in being angry that He comes not just then to us.”—*Gurnall*.

Rom. xv. 13.—“Now the God of hope.”

One of the ancient versions reads this, “the God of the promises.”

Eph. i. 13.—“The Holy Spirit of promise.”

Not only the Spirit promised, but the Holy Spirit, who applies the promises to the saints.

Heb. xiii. 5.—“I will never leave thee, nor forsake thee.”

Beautifully called by one “*the pilgrim’s staff*,”—one of the most emphatic promises of Scripture, containing in the original five negatives. It is rendered by Doddridge, “I will not; I will not leave thee; I will never, never, never forsake thee.” It is one of the special promises which runs through all the dispensations. First, given by God to Jacob, Gen. xxviii. 15; then passed on to Joshua, i. 5; and handed down to David, 1 Kings viii. 57; and on to Solomon, 1 Chron. xxviii. 20; it is claimed by Moses for all Israel, Deut. xxxi. 6; and by the apostle for all the Christian Church, Heb. xiii. 5.

There is little in the Scriptures out of which faith may not extract the comfort of a promise. The *titles* of God are virtually promises. Many of the assertions of Scripture may be read promissorially,—the histories of God’s past dealings, the prayers of God’s people, the commandments of God, and even the threatenings, imply, by a happy contrast and lawful inference, sweet promises to those who read them aright.

Abraham.—The patriarch Abraham was a noteworthy example of one eminently honoured with special promises, and endued with special faith to believe and embrace them. It is observable, how God gave the promises to Abraham at first *obscurely* (see *Faith, Trial of*) and *gradually*; but the promise was renewed and enlarged, and that generally before some trial of faith, or after some act of obedience or noble self-denial. (1.) When he left Ur of the Chaldees, and was starting for an unknown land, he received the first promise, Gen. xii. 1; (2.) when he generously surrendered his right in favour of Lot, xiii. 14—17, the promise was enlarged; (3.) after his brave rescue of Lot it was again renewed, xv. 1—5; (4.) after his believing the Lord’s declaration, and in prospect of the captivity of His people in Egypt, God spake again, xv. 6, 18—21.

Observe, too, his simple and unwavering faith—“He believed the Lord,” Gen. xv. 6 ; “He staggered not at the promise through unbelief:” “against (apparent) hope he believed in hope.” “Not weak in faith,” he looked from probabilities to the promised word ; being “strong in faith,”—“being fully persuaded that what He had promised He was able to perform,” Rom. iv. 18—21. “And so, after he had patiently endured, he received the promise,” Heb. vi. 15 ; xi. 17—19.

PROPHET, CHRIST THE.

TITLES and ILLUSTRATIONS.

Wonderful Counsellor, Isa. ix. 6 ; the words may be read separately or in connection.

The *Messenger* (or angel) of the *covenant*, Mal. iii. 1 ; Acts vii. 38.

The *great Teacher* sent from God, Isa. xlvi. 17 ; Matt. iv. 23, xxi. 23, xxvi. 55 ; John iii. 2.

The *Shepherd* feeding His flock, Isa. xl. 11.

The *Revealer of truth*, Matt. xi. 27 ; John iii. 11, 32 ; viii. 26, 28 ; xii. 49 ; xv. 15 ; xvii. 8, 26.

The *Word of God*, John i. 1 ; Rev. xix. 13.

CHRIST is set forth as—

Wisdom, Prov. viii. ; 1 Cor. i. 30 ; Col. ii. 3.

Light, especially by St. John, John i. 4, 5, 7, 8, 9 ; iii. 19 ; viii. 12 ; ix. 5 ; xii. 35, 36, 46 ; see also Isa. xlix. 6 ; Luke ii. 32.

He is THE PROPHET, to whom all other prophets witness, Acts x. 43.

“JESUS *the prophet of Nazareth of Galilee*,” Matt. xxi. 11.

It is observable how often our Lord was acknowledged as prophet, especially after some manifestation of His power and kindness, see Luke vii. 16 ; John iii. 2, iv. 19, vi. 14, vii. 40, ix. 17.

ANointed with the HOLY GHOST, Acts x. 38. In the prophecy concerning the "rod out of the stem of Jesse," Isa. xi. 1—5, it is observable how largely the manifold gifts of the Spirit concern Him in His prophetic work—"the Spirit of wisdom and understanding"—of "counsel," and of "knowledge," and of "quick understanding in the fear of the Lord."

He was the "PROPHET LIKE unto MOSES," yet *greater* than Moses, Deut. xviii. 15; Acts iii. 22, vii. 37.

"NEVER MAN SPAKE LIKE THIS MAN," John vii. 46. Such was the witness of enemies; while John iv. 19 gives the testimony of a Samaritan; Matt. xxi. 46, xxii. 33, Mark xi. 18, of the Jewish people; Matt. xxii. 22, John iii. 2, of Pharisees.

"SEVEN EYES upon one stone," Zech. iii. 9. "This refers to Christ's prophetic office, which He first exercised, before He as priest offered up Himself a sacrifice."—*Barth.*

PROVIDENCE DIVINE.

The word providence means literally fore-seeing (pro-video). See Heb. xi. 40 (marg.)

ILLUSTRATIONS.

Jacob's ladder, Gen. xxviii. 12—15, connecting earth with heaven, on which the angels of God were ascending and descending in their blessed ministry of service.

The *pillar of cloud and fire*—Israel's guide and guard in their wilderness wanderings, Exod. xl. 34—38; Num. ix. 15—23.

The *wheels in Ezekiel's vision*, Ezek. i. 18, x. 12. These were probably meant "to express the revolutions of God's providence, which are regular, though they appear intricate."—*Archbishop Newcome.*

Speckled horses, Zech. i. 8—11.

The *cup* mixed by a Father's hand, John xviii. 11.

The *path* marked out by Divine omniscience, Ps. cxxxix. 3, &c.—See Conc.

A *great deep*—deeper than the ocean's lowest depths, Ps. xxxvi. 6.

THE PROVIDENTIAL WATCHFULNESS and POWER of GOD are expressed by—

The *eyes of the Lord* resting upon the sons of men, 2 Chron. xvi. 9; Deut. xi. 12; Ezra v. 5; Ps. xxxiii. 17, 18; xxxiv. 15; 1 Pet. iii. 12; 1 Kings ix. 3; Amos ix. 8.

The *hand*, Ezra viii. 22; Eccles. ii. 24, ix. 1.

The *heart*, 1 Kings ix. 3.

The *arm*, Ps. lxxvii. 15, lxxxix. 13.

The *thoughts*, Jer. xxix. 11.

The *care*, Deut. xi. 12; 1 Pet. v. 7.

For the *minute* care God takes of His people, see Conc. under head—hair—tears—cry—feet—steps—way, &c.

God's providence *orders* and arranges man's concerns and destiny, Deut. xxxii. 8; 1 Sam. ii. 6—10; Ps. lxxv. 6, 7; Isa. xlv. 7, &c.; man's *goings*, Prov. xx. 24; *steps*, Job xiv. 16, xxxi. 4; Ps. xviii. 36, xxxii. 23; Prov. xvi. 19; *path*, Ps. cxxxix. 3; Prov. iii. 6; *wanderings*, Ps. lvi. 8; *ways*, Ezra viii. 21; Job xxiii. 10; Isa. xlii. 16.

1 Kings xii. 15, 24.—“The cause was from the Lord.” “This thing is from me.”

Is not this the right key to open many a difficult lock? See how it is brought out in 2 Chron. x. 15; xi. 4; xxii. 7; xxv. 20; Isa. xix. 1, 2, 14, and other texts.

The dispensations of God's providence have been well compared to the workings of a well-timed watch; some parts, like the mainspring, seem more important; others, like the pins and pivots, are of less apparent value; and the whole are hidden and concealed—we see only the results. But every part has its

proper office, and all were contrived and arranged by one master mind.

God's providence often works by *apparently casual* and *trifling* circumstances. Cf. the ram, caught in a thicket by its horns, which provided a sacrifice for Abraham, Gen. xxii. 13 ; the history of Ruth, whose "hap" was to light upon the field of her near kinsman, Boaz, Ruth ii. 3 ; the kine's taking the way to Beth-shemesh, which directed the course of the ark, 1 Sam. vi. 8—15. A certain man "drew a bow at a venture," and he was unwittingly God's executioner on Ahab for his sins, 1 Kings xxii. 34 ; Ahasuerus passed a sleepless night, and this was the turning point of Haman's defeat and the Jews' deliverance, Esther vi. 1. See similarly the Lord's directing of the lot, Prov. xvi. 33.

Thus, as Bishop Hall says, "There is a great providence in little things." "God often disposeth little occasions to great purposes, and by those very ways, whereby proud men have gone about to withstand God's counsels, they have fulfilled them."—*Sibbes*.

SOMETIMES God makes the *apparently casual meeting* of two or more persons the hinge on which matters of deep importance turns.

Jacob and Moses both met their future wives unexpectedly by a well. David met Saul in the cave, and it was the occasion of his giving a noble proof of a generous spirit, 1 Sam. xxiv. 3—22. Philip and the eunuch met on the road from Jerusalem, Acts viii. 27—39. Apollos was located for a time in the same town with Aquila and Priscilla, Acts xviii. 24—26. The woman of Samaria came to Jacob's well at the very time the Lord was resting there, John iv. 4, and what blessed results followed !

God's providence orders *the exact times* of things. We see this in the *dispensations*, as in "the fulness of time," when Christ came,—when the world and the

Church were in a state of preparation, Gal. iv. 4 ; in the fulness of nations for judgment, Gen. xv. 16 ; and for mercy, Rom. xi. 11, 25 ; see Eph. i. 10. So we see it in the case of *individuals*. What could be more remarkable, *e. g.*, than that Pharaoh's daughter should come to the river just in time to see the out-cast infant in the ark? Exod. ii. 5—9 ; or that Paul's nephew should be at Jerusalem just at the time to be the means of saving his uncle's life? Acts xxiii. 16. How singular that tidings were brought to Saul, that the Philistines had invaded the land, just at the time that he seemed to have David in his grasp, 1 Sam. xxiii. 27 ; and that Rabshakeh should hear a rumour that should draw him from his design when just ready to attack Jerusalem, Isa. xxxvii. 7, 8. But such incidents show us the great truth, that "times and seasons" are in God's hands, 1 Thess. v. 1 ; the thread of our life is woven in His loom, Acts xvii. 26 ; God has His own time for His purposes, and His time must ever be the "due time." See 1 Pet. v. 6 ; Isa. lx. 22 ; Gen. xlvii. 29 ; Esther iv. 14.

EVERY BOOK OF SCRIPTURE, and almost every history, might well be studied, with special reference to the working of God's providence. Take, *e. g.*, the histories of Abraham — Jacob — Joseph — Moses — Ruth — David — Daniel — Jonah — Esther — St. Paul, &c. ; and the histories of the judges — prophets — kings of Israel and of Judah — what lessons they teach !

THE LORD JESUS.—The earthly history of the Lord Jesus forms a most striking illustration of the watchfulness and power of Providence ! Take the several stages of Christ's life—

The *genealogy*.—The very fact of its being continued, in one direct and unbroken line, amidst all the distraction of Israel's history ! and of the record

being preserved! At one time the chain of the royal line, through which Christ came, hung on the life of an infant of only one year old, and it seemed the interest of the reigning power to destroy that life!

The birth.—The birth of Christ was Divinely ordered in “the fulness of time,” when the world and the Church had long been prepared for it; and it was a time of general peace and expectation. Christ’s birth at Bethlehem fulfilled a prophecy; and the mother was brought there through a singular providence—the taxing of the Roman empire—a heathen ruler thus undesignedly helping to fulfil a Scripture prophecy (Micah v. 2).

The infancy.—The infant Saviour was specially preserved from the wrath of Herod, Matt. ii. 12—15; whilst the gold of the wise men probably helped to provide means for His parents’ flight into Egypt.

His ministerial life.—The Lord Jesus was ministered to by angels, Matt. iv. 11; Luke xxii. 43.

His death.—The apparent causes of Christ’s death were the covetousness of Judas, the malice of the Jews, and the weakness of Herod and of Pilate. But these things only accomplished what God’s “counsel had determined before to be done,” Acts iv. 27, 28. The soldiers rending the coat, and casting lots, Matt. xxvii. 35; the people giving Him vinegar, xxvii. 34; not breaking His legs, but piercing His side, John xix. 32—37:—All these things were done casually, but they fulfilled distinct prophecies of Scripture.

“The hour was not yet come.”

It is observable the regard the Lord Jesus Himself paid to the time and hour of His appointed mission. He Himself referred to it, as the reason why He could not do as His mother and His brethren wished, John ii. 4; vii. 6, 8. The Evangelist, St. John, twice refers to it as the reason why “no man laid hands on Him,” vii. 30; viii. 20. Compare with this Christ’s readiness to suffer when the hour was come, John xii. 23, 27; xiii. 1; xvii. 1; His zeal to do the appointed work in the ap-

pointed time, John ix. 4 ; He never shrank from the place of danger, any more than from the hour of trial, Luke xiii. 32, 33.

PROVIDENCE DIVINE—PRESERVING and PROTECTING.*—See *Hidden—Refuge*.

ILLUSTRATIONS.

As a *shield*, Ps. iii. 3 ; xxviii. 7 ; lxxxiv. 11, &c.

A *buckler*, Ps. xviii. 2, 30 ; Prov. ii. 7, &c.

A *helmet*, Ps. cxl. 7.

A *hedge*, Job i. 10 ; iii. 23 ; Hos. ii. 6 ; Matt. xxi. 33.

A *wall of fire* round about, Zech. ii. 5.

A *house of defence*, Ps. xxxi. 2.—See under *Refuge*, and in Conc. under defence—castle—hiding-place—fortress—strong tower—pavilion—secret place, &c.

The mountains round about Jerusalem, Ps. cxxv. 2.

Birds flying—hovering over, and leaping forward to protect their young, Isa. xxxi. 5 ; Ps. xci. 4.

The angel of the Lord encamping round, Ps. xxxiv. 7.

Sealing, Rev. vii. 2 ; ix. 4.

The burning bush, Exod. iii. 1.

Trace in Conc. under such words as preserve—defend—protect—keep—stand by, &c.

The many NARROW ESCAPES *from death* of which we read in Scripture are very striking. Man's life often seems to hang on a thread. Oh, the rich comfort there is in knowing that that thread is well and wisely woven in the loom of Providence ! “Every man is immortal till his work is done.” Cf. the case of Jacob, when Esau purposed to kill him, and probably might as easily have done so as Cain killed Abel, Gen. xxvii. 42 ; of Joseph, similarly preserved from his brethren's design, Gen. xxxvii. 20. How opportune and providential was it that the Ishmaelites just then passed by ! So Moses was preserved from the wrath of Pharaoh, Exod. i. 15, 16 ; ii. 1—15 ; and from the judgment of the Lord,

iv. 24—26 ; Samson from the Philistines, Judges xvi. 2, 3 ; David from Goliath, Saul, and others ; Jeroboam from Solomon, 1 Kings xi. 40 ; Elijah from Jezebel, 1 Kings xix. 2 ; Joash from Athaliah, 2 Kings xi. 1—3 ; Jeremiah and Baruch from Jehoiakim, Jer. xxxvi. 26. The case of Malchus is a singular one : Peter struck his ear : is it not probable that he meant to cleave his head ? John xviii. 10.

IT IS WELL, also, in considering the providence of God, to remember the weakness and impotence of man.

Jacob wished, with all the yearning affection of a father's heart, to save Benjamin from what he thought might prove his death ; but his well-meant design was overpowered, Gen. xlii. 38 ; xliii. 11.

Darius "set his heart" on delivering Daniel, but his hands were bound that he could not, Dan. vi. 4.

Cf. with this the Omnipotence of the Almighty.—See Gen. xviii. 14 ; 1 Sam. xiv. 6 ; 2 Chron. xiv. 11 ; xxv. 8 ; Job xxiii. 13 ; Isa. xlvi. 10 ; Dan. iv. 35 ; Matt. xxviii. 18.

EXAMPLES.

Israel.—The preservation of Israel affords a marvellous example of the providence of God. First, in the wilderness, delivered safely from Pharaoh's rage ; favoured with the pillar of cloud and fire, their guide and guard ; protected, especially from the invasion of any enemy, during their annual feasts (see *Providence Restraining*) ; and still they are preserved, a distinct and separate people, the marvel of the Church, and the wonder of the world.

Joseph.—What a beautiful study is the history of Joseph, preserved from his brethren's cruelty and Pharaoh's passion.

David.—"The Lord preserved David," 2 Sam. viii. 6, 14 ; 1 Chron. xviii. 6, 13. Few have been pre-

served through greater perils. But the Lord kept him from the lion and the bear; from Goliath's sword, and from Saul's spear; from the Philistines; from Doeg; from Shimei; from Ishi Benob. It is specially remarkable how he was preserved from Saul's great fury by his own son Jonathan, and by his daughter Michal.

Elijah preserved from Jezebel.

St. Paul, "in perils oft," yet still preserved; let down by a basket at Damascus; stoned almost to death at Lystra; barely escaped the forty men who were bound by a vow to kill him; shipwrecked; stung by a viper; see the list of dangers, 2 Cor. xi. 24—28; yet through them all the Lord preserved him.

The disciples in our Lord's time, John xviii. 8. "Of them which thou gavest me I have lost none," is here applied to providential preservation, as it is in xvii. 12, to spiritual.

PROVIDENCE PROVIDING.*—See Conc. under bread—food—plenty—supply—abundance—poor—needy, &c.

Gen. xxii. 14.—"Jehovah-jireh," "the Lord will provide."

The motto taken by the pious Hon. Robert Boyle, when he became Earl of Cork, is worthy of every Christian—"God's providence is mine inheritance."

"*No want.*"—Where God is the provider there can be no real want. Cf. the care the Lord takes for the meaner animals, Matt. vi. 26; Luke xii. 6; 1 Cor. ix. 9, 10; and the care He took for Israel—3,000,000 of people—for forty years; and how He could provide for Elijah in time of famine, &c.—See the description of the land of Israel, Judges xviii. 10; xix. 19; and the saints' charter, Ps. xxxiv. 9, 10; lxxxiv. 10;

Prov. xiii. 25 ; Rom. viii. 28 ; Phil. iv. 19. Those that look to God as a provider, need never fear an empty board.

PROVIDENCE, RESTRAINING the will and power of man.

See Ps. lxxv. 7 ; lxxvi. 10 ; xciii. 3, 4.

The Lord can restrain "the wrath of man," and "the madness of the people," as easily as the miller makes use of the water in his mill, letting so much on as serves his purpose, and holding back the rest by a powerful dam.

Zech. i. 18—21.

The four carpenters sent to fray the four horns,—a figurative representation of the restraining and counter-working providence of God.

Hos. ii. 6.—"Behold, I will hedge up thy way with thorns, and make a wall," &c.

THE FEAR OF GOD.—It is noteworthy how we read of "the fear of God" put upon the nations, for the defence of Israel ; as in Jacob's time, Gen. xxxv. 5, when he purged his house from idols, and built an altar to the Lord ; in Asa's time, when he caused a reformation through the kingdom, and cried unto the Lord in his distress, 2 Chron. xiv. 14 ; in Jehoshaphat's time, when he sent the Levites through the land to instruct the people, 2 Chron. xvii. 10 ; and when he sought the Lord's protection, xx. 29.

EXAMPLES.

ISRAEL. Exod. xxxiv. 24—the special promise during their annual feasts ; and generally, Exod. xxiii. 27 ; Deut. ii. 25 ; xi. 25 ; Josh. ii. 9—11, on their entrance upon the land.

Pharaoh and *Abimelech*, Gen. xii. 17—20 ; xx. 3—6, restrained from hurting Sarah.

The *Sodomites*, Gen. xix. 10, 11, from hurting Lot.
Laban, Gen. xxxi. 7, 24, 42, from hurting Jacob.

Saul, 1 Sam. xxiv. 16, 17, from hurting David.

Jeroboam, 1 Kings xiii. 1—4, from hurting the prophet.

Sennacherib, Isa. xxxvii. 29, “a hook” in the nose. Cf. Isa. xxx. 28, “a bridle” in the jaws.

Saul, Acts ix. 1—6.

Herod, from killing Peter, as he had killed James, Acts xii. 3—7.

PROVIDENCE, OVERRULING.*

Esau, Gen. xxvii. 41, xxviii. 5, divulging his evil design against Jacob, was the means of Jacob’s escape and preservation.

Joseph’s brethren were instigated by envy and revenge in their cruel treatment of him; but they became undesignedly the very means of his exaltation, and of the preservation of Egypt, and of their own families in time of famine, Gen. xlv. 5—8; l. 20.

Levi and his tribe were sentenced, as a judgment, to be scattered in Israel; but the Lord turned the judgment into a blessing, in their being the teachers and instructors of the people, Gen. xlix. 5—7.

The *King of Assyria*, “the rod” of God’s anger, though he meant it not so himself, Isa. x. 5—7.

Judah’s covetousness, and the wickedness of both Herod and Pontius Pilate, and the Gentiles, and the people of Israel, were all overruled to bring about the crucifixion of the Lord of glory, Acts iv. 27, 28.

St. Paul’s first imprisonment at Rome, Phil. i. 12.

It would be an interesting study to trace how frequently trivial events arise from some apparently unlikely cause. Lydia went to Philippi for the purpose of trade. Onesimus fled to Rome as a runaway slave; and both were brought within the sound of gospel preaching, and embraced the truth.

PROVIDENCE MISREPRESENTED.

See Prov. xxviii. 5; Dan. xii. 10.

Job's friends made the common mistake, that the righteous are always rewarded, and the wicked punished in this life. See iv. 7 ; v., viii., xv., xx., &c.

Saul, 1 Sam. xxiii. 7 ; but cf. v. 14 and the end of the chapter.

David's men, 1 Sam. xxiv. 4.

Abishai, 1 Sam. xxvi. 8.

Rechab and Baanah, 2 Sam. iv. 8.

Jonah, i. 3.—Jonah's finding a ship going to Tarshish at the very time that favoured his flight, very possibly seemed to his distempered mind, as a token of God's providence concurring with his sinful wish.

The *idolatrous Jews* in Egypt, Jer. xlv. 17—23.

The common notion that special calamity is always inflicted for special sin, is several times referred to in the New Testament, as in Luke xiii. 1—5 ; John ix. 2, 3 ; Acts xxviii. 3, 4. It was doubtless to this error that the anciently received opinion of Mary Magdalene having been so great a sinner, is to be attributed.

QUICKENING SPIRITUAL.—See *Life—Regeneration*.

Is twofold,—when from dead we are made living ; when from dull and heavy we are made lively. (Cf. the etymology of some of our English words—*re-creation*, as if the influence of pleasure and amusement was to impart new life and vigour—*re-new—re-vive*, &c.)

ILLUSTRATIONS.

Grass, newly mown, revived by the gentle rain, Ps. lxxii. 6.

Corn—the vine—lily—olive, &c., refreshed and strengthened by the genial and fertilising dew of heaven, Hos. xiv. 5—7.

Willows that grow in luxuriance by the water-courses, Isa. xlv. 3 ; as indeed trees generally, Ps. i. 3.

A *tree* bursting into leaf and beauty, after winter's rest, in fresh spring life, Phil. iv. 10 (Greek).

The *eagle* renewing its plumage and strength in old age, Isa. xl. 31.

The *pilgrim* or *warrior* resuming his march, refreshed by the draught of cooling water, Ps. lxxxiv. 67; cx. 7.

Is EXPRESSED in many ways—

Awakened, as from the sleep of sin to righteousness, 1 Cor. xv. 34; or as from the silence of lukewarmness or fear to fervent praise, Ps. lvii. 8.

Renewed, Ps. li. 10; Isa. xl. 31; 2 Cor. iv. 16; Eph. iv. 23.

Revived, Hab. iii. 2; Ps. lxxxv. 6; Isa. lvii. 15; (cf. Ezra ix. 8); Phil. iv. 10, marg.

Stirred up, like the dying embers of an expiring fire, Exod. xxxv. 21; Hag. i. 14; 2 Tim. i. 6; 2 Pet. i. 13; iii. 1.

Whet—sharpened, Deut. vi. 7 (marg.); Prov. xxvii. 17.

Provoked, Heb. x. 24 (Greek), to a paroxysm of holy emulation. See Conc., under each.

IS THE WORK especially of the HOLY SPIRIT.

This is well illustrated by—

Ezek. xxxvii. 1—10.

Ezekiel's vision of dry bones, which, though very many and very dry, were stirred, shaken, and re-united, and filled with breath; a representation of the convincing, quickening power of the Holy Spirit.

Cant. iv. 16.—“Awake, O north wind,” &c.

The call of the Bridegroom; or, as others take it, of the Church, for the reviving of the Church's graces, by the sharp north wind of correction, and the soft south wind of the Spirit's comforts.

Isa. xi. 3.

Even the Lord Jesus—the Spirit of the Lord . . . was promised

to rest upon him, to make him of "quick understanding in the fear of the Lord."

Rev. iii. 1.

It is observable that in the epistle addressed to the dead and drooping Church of Sardis, which needed quickening, the title of the Lord is, "He that hath the seven spirits of God."

THE WORD OF GOD is the instrument of spiritual quickening. Heb. iv. 10—"quick and powerful." Acts vii. 38—"lively" (life-giving) "oracles." See Ps. cxix.—"Quicken me," the prayer repeated nine times, always with some varied argument and plea.

Acts iii. 19.—"The times of refreshing;" times of breathing, like the welcome rest of those exhausted by hard toil and weary work.

RASHNESS.—See *Impatience*.

The writings of SOLOMON especially contain many weighty words about undue haste. He shows the mischief of hasty words, Prov. xxix. 20; Eccles. v. 2; hasty feet, Prov. xix. 2; a hasty spirit, Prov. xiv. 29; Eccles. vii. 9; being hasty in strife, Prov. xxv. 8, iii. 30, xiv. 17.

EXAMPLES abound of the evil of rashness.

Rash wishes—Rachel, Gen. xxx. 1; David, 2 Sam. xxiii. 15; James and John, Matt. xx. 21.

Rash words, Eccles. v. 2.—"No one knows the length of one rash word." "I said in my haste," Ps. xxxi. 22, cxvi. 11; James and John, Matt. xx. 22.

Rash promises and vows, Eccles. v. 4—7.—Jephthah's, Judges xi. 30, 31; Herod, Mark vi. 22, 23; the Jews to kill Paul, Acts xxiii. 12.

Rash disregard of life.—Esau, Gen. xxv. 29—34; Reuben, xlii. 37; Moses, Num. xi. 15; David, 1 Sam. xxv. 13, 34; Elijah, 1 Kings xix. 4; Jonah, iv. 3.

Moses, no doubt, thought to serve God when he went to visit his kinsmen and smote the Egyptian. It was a bold act, but

very rash ; and, for all we know, he had to pay the penalty in forty years' solitude in the wilderness. Had it not been for this hasty act, he might have at least passed more happily a third part of his noble life.

Rash judgment of others.—Potiphar, Gen. xxxix. 20 ; the tribes of Israel in judging the two and a half tribes, Joshua xxii. 16 ; David listening to Ziba's slander about Mephibosheth before inquiring, 2 Sam. xvi. 4, xix. 24—30 ; Eli censuring Hannah, 1 Sam. i. 14 ; Ahasuerus listening to Haman's slander against the Jews, Esther iii. 8—11.

The rash impulse of a moment cost Esau his birth-right, Gen. xxv. 29—34 ; and well nigh involved Saul in the death of Jonathan, 1 Sam. xiv. 24—45.

1 Cor. xiii. 4.

It is one mark of true charity—"Charity vaunteth not itself." The marginal translation is, "is not rash."

Luke xiv. 28—32.

Building without thought ; warring without consideration ; beginning in haste, and repenting at leisure ; like young birds flying before fledged.

Mark i. 44, 45.

See how much harm the healed leper's rash zeal did.

REDEMPTION.**

FIGURES.

The *Cherubim* in Eden and in the Tabernacle (or the mercy seat, vail, and curtains) many take as being emblems of the redeemed.

Deliverance from Egypt, by price, Isa. xliii. 3 ; Exod. xv. 13, 16 ; and by power, Exod. vi. 7 ; Neh. i. 10.

Deliverance from Babylon, Ps. lxxiv. 2 ; Isa. lii. 3, &c.

SHADOWS UNDER THE LAW.

The redemption of the *firstborn* of man and of un-

clean beasts, Exod. xiii. 12, 13 ; Num. xviii. 15—17, iii. 45—51.

The *mercy seat* or propitiatory, upon the ark, of pure gold, the appointed meeting-place of God with His people, Exod. xxv. 17, 20, 22.

The *half-shekel atonement money*, appointed equally for the souls of all, Exod. xxx. 10—16.

The *redemption of property* from servitude, &c., Lev. xxv.

The *goel* or near kinsman. This Jewish ordinance involved the three essential points,—nearness of kin, ability to redeem, and willingness to redeem ; and all these met in Christ, the Divine Redeemer. The institution was illustrated in Boaz, the redeemer of Ruth, Ruth iv. 14 (marg.)

TYPICAL PERSONS.

Moses, the redeemer or deliverer of Israel, Acts vii. 35.

Boaz, the redeemer of Ruth, iv. 14 (marg.)

HEBREW NAMES.

Pedaiah means redeemed of the Lord.

Igal, God will redeem.

Elkanah, God hath purchased or redeemed.

The first person so called was the son of Korah, of the same generation as Aaron's children, born about the time of Israel's redemption from Egypt. The name was probably given in thankful acknowledgment of that exodus. The elder brother of Elkanah was called Assir, which means captive or bondman, and was probably given while they were groaning under Egyptian bondage. The same name (Elkanah) would appear to have been given to other persons, in token of some deliverance.

TWO THINGS are to be noted in connection with redemption.

(1.) The words redeem and redemption almost always, except in a few instances, bear the meaning of recovery, deliverance.

(2.) The word is seldom used in the Old Testament

in connection with spiritual deliverances, whilst it is hardly ever used otherwise in the New Testament.

Exod. xii. 2.—The change redemption makes.

From the time of the exodus, their great deliverance, Israel was to count a new kind of year, which was called the sacred year ; thus redemption is, as it were, a fresh starting point.

Exod. x. 26 ; xi. 7.

These texts show the completeness of redemption. "Not a hoof" of Israel's cattle was to be left behind ; nor a dog to move his tongue, though they left Egypt at midnight, when dogs are wont to bark at the least sound.

Isa. xxxiv. 8 ; lxi. 2 ; lxiii. 4.

It is worthy of note, how three times Isaiah contrasts the *day* of God's vengeance with the *year* of redemption. Mercy rejoices over judgment.

John xviii. 39.—*Releasing one at the passover.*

It is uncertain when this custom was introduced : whether by the Jews themselves before their subjugation by the Romans ; or by the Romans, to show favour to their Jewish subjects. The first seems more likely ; and the custom was designed to be a memorial of their great deliverance from Egyptian bondage. If so, it is a pleasing recognition of a grateful spirit.

Col. i. 13.—"Who hath delivered us."

Literally, snatched away forcibly, as David rescued the lamb from the lion's paw.

REFUGE, GOD A.—See *Hidden*.

EMBLEMS.

A hiding place, Ps. xxxii. 7 ; cxix. 114 ; Isa. xxxii. 2.
Cities of refuge, Num. xxxv. 6—34 ; Joshua xx.

Six cities chosen evenly in all parts of the land, and made easily accessible, probably within half a day's journey from any place.

Horn of the altar, Exod. xxi. 13, 14.

A sanctuary (or, probably, a sanctuary-stone), Isa. viii. 14 ; Ezek. xi. 16.

A strong or high tower—fortress, Ps. xviii. 1 ; lxi. 3.

A rock, Ps. xxxi. 2, 3 ; lxi. 2, 7 ; xciv. 22 ; the clefts of the rock, Cant. ii. 14 ; munitions of rocks, Isa. xxxiii. 16.

Outstretched wings, Ps. xvii. 8 ; lvii. 1 ; lxiii. 7 ; xci. 4.

The *pavilion*, or outspread covering of the Lord's protection, Ps. xxvii. 5 ; xxxi. 20.

The *shadow* as of a "great rock in a weary land," Isa. xxxii. 2 ; xxv. 4.

A harbour or haven, Joel iii. 16 (marg.) ; such as Melita was to Paul and his companions. The Phœnician name for Malta means refuge.

WHAT the *ark* was to Noah and his family and the weary dove ; what *Zoar* was to Lot ; what *Pella* was to the Christians in the siege of Jerusalem ; such is Christ to His believing people.

Isa. xxviii. 17.—"The hail shall sweep away the refuge of lies."

Observe here, (1.) The true character of a sinner's refuge,—a "refuge of lies," deceitful and deceiving. Cf. the cave at Makkedah, where the five kings hid themselves, Joshua x. 16—27 ; or Rabshakeh's comparison of trusting in Egypt to leaning on a "broken reed," Isa. xxxvi. 6. (2.) The Divine judgment. The sinner's refuge, whatever it may be, will fail.

Heb. vi. 10.—"Who have fled for refuge to lay hold of the hope set before us."

Contrast here very forcibly the beautiful description and security of the believer's refuge. Observe, (1.) The *flight*—"fled for refuge," an expression used of the manslayer flying to the city of refuge, Num. xxxv. 6, 11, 15 ; Deut. iv. 22 ; xix. 3, 4, 5. (2.) The *grasp*—"lay hold," the same word rendered "hold fast," Heb. iv. 14 ; like the eager grasp of one who laid hold of the horns of the altar for protection, see Ps. cxliii. 9. (3.) *The strong consolation* there is in flying to the "hope set before us"—certainty of protection in the two immutable things, the promise and oath of the Almighty God.

REGENERATION.* — See *Conversion* — *Life* — *Quickening*.

Was well expressed by the old Saxon word "*Gain-birth*," used by Sir John Cheke in his version, for our word regeneration.

Is DESCRIBED in various ways—

Newness of nature : a new heart—new spirit—new man—new creature or creation—newness of life—renewed.

"*The washing of regeneration*," Tit. iii. 3.

Moulding, Rom. vi. 17 (Greek).

Planting, Rom. vi. 5 ; 1 Tim. iii. 6 ; "not a novice," literally, not one newly planted.

Grafting, Rom. xi. 17.

A spiritual resurrection, Rom. vi. 4—6 ; Eph. ii. 1, 5 ; Col. iii. 1.

The *heart* circumcised, Deut. x. 16 ; Col. ii. 11 ; opened (like Lydia's), Acts xvi. 13 ; changed from stone to flesh, Ezek. xxxvi. 26.

MAY BE ILLUSTRATED BY—

The parable of the outcast infant, Ezek. xvi. ; found naked and polluted—washed—anoined—clothed—beautified.

The restoration of Israel in the latter days, in its several stages, Ezek. xxxvi. 25—38.

The resurrection of the dry bones in Ezekiel's vision, Ezek. xxxvii. 1—14.

The resurrection of the Lord Jesus, Eph. i. 19, 20 ; Rom. vi. 4—11.

A man becoming as a little child, free from pride and ambition ; docile, trustful, guileless ; Matt. xviii. 3 ; Mark x. 14, 15.

Some of our Lord's parables.

Some of our Lord's miracles : the happy change wrought in the cure of the blind, deaf, halt, possessed, &c.

John iii. 3, 5, 7.—Three times in our Lord's discourse with Nicodemus, he insisted on the absolute necessity of being born again.

1 John.—“Born of God.” Under this expression the several results and evidences of regeneration are strikingly marked out in this epistle.

REJECTION OF THE TRUTH.—See *Enmity—Rebellion*.

Is SPOKEN of as—

Refusing to hearken—to learn—to obey—to receive correction, &c., generally aggravated by the mention of some mercy received, as Deut. ix. 23; Jer. xxii. 21.

Casting off—“the thing that is good”—“the first faith”—the law of the Lord.

Turning the back, Jer. ii. 27; casting the law behind the back, Neh. ix. 26; Ezek. xxxiii. 35.

Putting away the word, Acts xiii. 46.

Departing from God—forsaking, &c.

Making light of the offer of mercy, Matt. xxii. 5; as Ephraim and Manasseh laughed to scorn Hezekiah's invitation to the Passover, 2 Chron. xxx. 10; and as it was in Zedekiah's time, xxxvi. 16.

Making excuse, Luke xiv. 8.

REJECTION OF CHRIST.—See *Enmity*.

SPOKEN of as—

The “*corner stone*” refused, Ps. cxviii. 22. Matt. xxi. 42, “disallowed of men;” though “chosen of God, and precious,” 1 Pet. ii. 4, 7; “set at nought of the builders,” Acts iv. 11; and then becoming “a stone of stumbling and rock of offence,” 1 Pet. ii. 7; Isa. viii. 14; Matt. xxi. 44; Rom. ix. 33.

“The *light* of the world” rejected for darkness, John iii. 19.

The *Heir* cast out of the vineyard and killed, Mark xii. 7, 8.

The *Maker of the world* coming to His own rights and possessions, and ignored and rejected by His own people, John i. 11 (Greek).

Isa. liii. 3, 4.—Observe the threefold gradation—not desired—despised—rejected.

Luke xix. 14.—“We will not have this man to reign over us.”

Two notes may be added.

(1.) It is striking to contrast the eagerness with which Christ was welcomed at the beginning of His ministry ; how the people “pushed” upon Him, Mark iii. 10 (marg.) ; and “pressed,” Luke v. 1 ; with His rejection at the end.

(2.) It is striking to remember that the Jews, who for idolatry were punished seventy years ; for their rejection of the Messiah have been punished already 1800 !

REPENTANCE.***—See *Conviction—Contrition—Conversion—Mortification*.

The two Greek words used for repentance, mean after-thought and after-sorrow ; see Campbell on the Gospels, Trench’s Synonyms, &c.

In Hebrew, the same word is used for repentance and for comfort.

SCRIPTURAL EXPRESSIONS.

Repentance is spoken of in Scripture as—

Turning or returning to God, Prov. i. 23 ; Jer. xxvi. 3 ; Ezek. xiv. 6 ; xviii. 30 ; Acts xxvi. 18, &c. See Conc. under turn—return.

Changing, Matt. xxi. 29—32.

Washing the heart from wickedness, Jer. iv. 14.

Humbling the heart, 2 Kings xxii. 19.

Amending the ways, Jer. vii. 3, 5 ; xxvi. 1, 3 ; xxxv. 15.

Sowing in righteousness, Hos. x. 12.

“*Repentance toward God*,” Acts xx. 21 ; “*from dead works*,” Heb. vi. 2 ; “*unto salvation*,” 2 Cor. vii. 10 ; “*unto life*,” Acts xi. 18.

Many passages of Scripture open out, with particular prominence, the nature, parts, and blessed effects of true repentance.

Ezra ix., x. give a striking example of sin mourned over, confessed, and renounced.

Ps. li., cf. the several links in the chain ; original and actual sin acknowledged and confessed ; God’s pardon asked ; God’s favour sought ; restored communion with heaven longed for, with zeal for the conversion of transgressors.

Zech. xii. 10—xiii. 2.—The beginning—author—nature and blessed results ; humbled Israel, looking with faith and hope to the pierced one.

2 Cor. vii. 10, 11.—What repentance is, and what repentance does.

Cf. also some of the figurative examples of repentance ;—*Ephraim*, Jer. xxxi. 18—20 ; the penitent son, Matt. xxi. 28—32 ; the prodigal son, Luke xv. 18—21 ; the publican, Luke xviii. 13, 14 ; returning Israel, Jer. xxxi. 9 ; l. 4, 5 ; Zech. xii. 10 ; xiii. 2.

Judges ii. 1—6.—“*Bochim*,” *i.e.*, weepers, an illustration of sentimental sorrow and false repentance.

Matt. xi.—The heading of the chapter in our authorised version Bibles, is quaint and expressive—“*Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum. . . . He calleth unto Him all such as feel the burden of their sins.*”

The great IMPORTANCE of right repentance is shown, by the prominent place it has always occupied in sound teaching of truth. It was the great labour of

the prophets to bring men to repent. (See Conc. under turn—return—amend—put away—wash, &c.) It was the foundation of the preaching of John the Baptist, of Christ, and of the apostles. Sixty times, at least, we find repentance spoken of in the New Testament. The Lord Jesus Himself began His ministry with this foundation—"Repent and believe the gospel," Mark i. 15; He closed His ministry with the commission to preach "repentance and remission of sins," Luke xxiv. 47; and after His ascension, five out of the seven epistles to the churches show how the Lord wishes all men to repent.

The FAVOUR God shows to the partial repentance even of the ungodly, is very striking, as in the case of Ahab, 1 Kings xxi. 27—29; of Rehoboam and his princes, 2 Chron. xii. 5, 7, 12. Need any doubt His mercy to true penitents?

REST.**—See *Peace—Retirement*.

Many ILLUSTRATIONS of rest are found in Scripture. We read of—

Rest *for the ark* on Mount Ararat, when the prisoners of hope emerged from their solitude, Gen. viii. 4.

Rest *in the ark* for Noah's dove, when there was no other rest for her weary wings, Gen. viii. 9.

Rest *in the wilderness*, bright spots in the dreary desert, sweet resting-places, which the pillar of cloud found out for Israel, see Exod. xv. 27; Num. x. 33; Deut. i. 33; Isa. lxiii. 14; Jer. xxxi. 2.

Rest *in Canaan*, the special type of rest, Josh. xxii. 4; Heb. iv. 5—8.

Rest *under the apple (citron) tree*, Cant. ii. 3; where the bride could enjoy refreshing shade, and take of the pleasant fruit.

Rest *in the peaceful valley*, Isa. lxiii. 4.

Rest in the green pastures, beside the still waters, Ps. xxiii. 2, marg.

Rest in the peaceful bed of death, Isa. lvii. 2 ; Job iii. 19 ; xvii. 16 ; Ps. xvi. 9.

Rest in the eternal glory of heaven, Heb. iv. 9.

Rest of the seventh day, the Sabbath, the day of rest, Gen. ii. 2 ; Exod. xvi. 23 ; xxxi. 15.

Rest of the seventh month.—It is observable that most of the Jewish feasts were appointed for this month, which formed a kind of resting time between the seasons of harvest and vintage and seed-sowing. See Num. xxix.

Rest of the seventh year, “a sabbath of rest unto the land, a sabbath for the Lord,” Lev. xxv. 4—7. It was the time when debts were remitted ; and every Hebrew slave might leave his servitude, Exod. xxi. 2.

Rest of the jubilee, seven sabbaths of years, Lev. xxv. 8.

Noah, Manoaah, both mean rest or comfort, Gen. v. 29, marg.

Solomon, “a man of rest,” 1 Chron. xxii. 9 ; the son and successor of David, the “man of war.”—See King. He built the “house of rest” for the ark, 1 Chron. xxviii. 2. In his days the Lord promised “peace and quietness unto Israel,” 1 Chron. xxii. 9.

“The savour of rest,” Gen. viii. 21, marg.—The gracious expression by which the Lord’s acceptance of Noah’s sacrifice was marked.

Mark vi. 31.—“Come ye . . . and rest a while.”

What a beautiful lesson we may draw from this invitation of our Lord’s, of the need and nature of the Christian’s rest in work ! Observe (1.) He called His disciples to *rest after work*, when it was needful, and is always most sweet ; see ver. 30. (2.) It was to rest *a while* ; only so long as weary nature required to recruit its jaded powers. (3.) It was rest in *retirement* ; withdrawing for a short time from the busy throng. It is observable that St. Mark’s Gospel, which is the Gospel of *service*, especially records Christ’s care that the disciples should

rest (here and at xiv. 41); and Christ's own eternal rest at the end of His earthly life of toil and conflict, xvi. 19, "He sat on the right hand of God;" "sat," the posture of rest.

Ps. cxvi. 7.—"Return unto thy rest, O my soul."

"Lord, I am restless," said Augustine, "till my soul finds rest in thee."

CONTRAST the *unrest* and disquiet of a sinner's state, Isa. lvii. 20, 21; xlvi. 22.

Contrast the *partial* and *broken rest* of the earthly Canaan, Judges iii. 11, 30; v. 31; "the land had rest for forty" and for "eighty years." In Asa's time, it is mentioned, "the land was quiet ten years," 2 Chron. xiv. 1, 6. Such are the intervals of rest the Church enjoys at times; see Acts ix. 31; Esther ix. 16; short, and often broken. Oh, what a contrast to the eternal and unbroken rest that is still to come!

PROMISE of rest to *restored Israel*, Isa. xiv. 2; Jer. xxx. 10; xli. 27.

Promise of rest to the *Church triumphant*, 2 Thess. i. 9; Heb. iv. 3, 9; Dan. xii. 13; Rev. xiv. 13.

THE LORD'S OWN REST is noted in the Sabbath after the creation, Gen. ii. 2; Exod. xx. 11; xxxi. 17; in Mount Zion, Ps. cxxxii. 8—14; in His love, Zeph. iii. 17. Cf. the Lord Jesus *sitting down* in the posture of rest, after all the conflicts and travail of His earthly sufferings.—See above.

RESTORATION SPIRITUAL,**

ILLUSTRATIONS.

A wandering sheep, bruised, torn, and hungry, *recovered* to the fold, Ps. cxix. 176; 1 Pet. ii. 25.

Captivity turned, deliverance from bondage, privation, and distress, as from the captivity of Babylon, &c., Deut. xxx. 3; Job xlii. 10; Ps. xiv. 7; cxxvi. 1, 4.

Healing the broken bones and open wounds of sin

and sorrow, Ps. vi. 2 ; cxlvii. 3 ; Isa. lvii. 18 ; Jer. iii. 22 ; Hosea xiv. 4.

A dislocated limb set right,—so the Greek word means, Gal. vi. 1, 2 ; 2 Cor. xiii. 9.

Broken nets mended, Matt. iv. 21 ; another application of the Greek word used, Gal. vi. 1, suggesting a beautiful illustration of the restoration of an offender in the Church.

Recovering from the sleep of intoxication, 2 Tim. ii. 26 (Greek).

The distracted Church (rent by divisions) *perfectly joined together*, 1 Cor. i. 10.

“*Converted*,” turned back again ; the word applied by our Lord to Peter’s recovery, Luke xxii. 32 ; as if restoration from his fall was like a second conversion ; cf. the two words interchanged, Ps. xix. 7, and margin.

THREE BOOKS of the BIBLE are peculiarly full of instruction and comfort as to the recovery of God’s people after declension.—See *Backsliding*.

The Song of Solomon.—In this book we have two periods of declension, and recovery after each. Chap. iii. 4 describes the bride’s intense joy in again embracing the Beloved, whose absence she had mourned ; chap. v. and vi. describe the second period of separation and re-union, the Bride’s restless uneasiness, and the Bridegroom’s gentle pleadings and gracious calls. In the joy regained the second time, observe (1.) How deeply the believer, when conscious of unfaithfulness, is brought to yearn for restoration. (2.) How contrition for sin makes the heart turn to the Divine covenant,—not our hold of Christ, but Christ’s hold of us.—Cf. the striking transposition from ii. 16 (before wandering) to vi. 3, vii. 10 (after). (3.) How Jesus, the heavenly Bridegroom, is unchanging in His love ; He still sees beauty in the Bride, vi. 4, and welcomes her back to the joy of His love.

Jeremiah, a book largely devoted to earnest expostulations to wandering Israel to return.—See the earlier chapters especially, and Conc. under “return”—“turn.”

Hosea, a third testimony, of which the last chapter gives a summary of the whole ; see also chap. i.—iii. ; vi.

In DAVID and PETER we have two striking examples of the sanctified effects of spiritual restoration.

The PSALMS, written by David also, after falling into sin (as Ps. xxxiv. ; after his strange behaviour before Abimelech ; Ps. xxxii., li., &c. ; after his still deeper fall with Bathsheba.) And the Epistle of St. Peter, bearing marks of the remembrance of his great offence ; are all peculiarly characterised by a soft and mellowed tone of humiliation and contrition. Read also John xxi., where so many points of beauty occur in the Lord’s restoration of Peter to favour and his office.

RESURRECTION, THE.***

FIGURES.

A tree cut down revived and sprouting, through the scent of water, Job xiv. 7—15.

Herbs revived by the moisture of dew, after the parching heat of the burning day, Isa. xxvi. 29.

Dry bones, of all things most unlikely to be restored to life, Ezek. xxxvii. 1—14.

Awaking out of sleep, Ps. xvii. 15 ; Dan. xii. 2 ; John xi. 11.

A corn of wheat, or seed sown, dying to live, John xii. 24 ; 1 Cor. xv. 36—38.

THERE WERE three persons raised to life under the Old Testament dispensation, and three in the lifetime of Christ.

Job xix. 25—27.—“I know that my Redeemer liveth,” &c.

Job’s ancient creed. The Old Testament saints had often bright glimpses of gospel truth.

Isa. xxviii. 19 (leaving out the italic words), “thy dead shall live; my dead body shall arise.” This is generally received as expressing “resurrection hope.”

Luke xx. 36.—“Children of the resurrection.”

A beautiful expression, denoting, according to the Hebrew idiom, full participation and fitness for the resurrection state; that the saints are born to that world, belonging to that family, trained for it, heirs of resurrection glory.

John vi. 39, 40, 44, 54.

Four times in one chapter does our Lord repeat His gracious promise, “I will raise him,” or “it,” “up at the last day.”

Acts xiii. 33—37; xvii. 18, 31; xxiii. 6; xxxiv. 15, 21; 1 Cor. xv. 12—20.

It is observable how constantly St. Paul made the resurrection the great foundation of his teaching.

Ps. xvii. 15.—“As for me I shall be satisfied when I awake with thy likeness.”

“I shall be satisfied when” Ah, what would this blank be, if filled up by “men of this world?” (ver. 14.) “Satisfied when and with what?” It would be hard to say what wished-for good would fill the void. But how different with the godly man! Even now, in a minor sense, “a good man is satisfied,” Prov. xiv. 14; and hereafter, at the resurrection-day, he shall be perfectly and eternally filled with “fulness of joy, and pleasures at God’s right hand for evermore,” Ps. xvi. 11.

RICHES.***—See *Covetousness*.—See in Conc. under goods—money—silver—gold—gain—wealth—substance—revenue—treasures, &c.

FIGURES and ILLUSTRATIONS applied to riches, as they too often are wrongly got or wrongly used.

Thorns, Matt. xiii. 7; our Lord’s figure of the two

extremes which choke the word, "the care of this world, and the deceitfulness of riches."

Treasures got with toil, kept with care, and always liable to be lost, Prov. xv. 16; x. 2; Matt. vi. 19; Jer. xlix. 4; James v. 1, 2.

A strong city and high wall, which the rich man in his "conceit" thinks to be impregnable," Prov. xviii. 11. (Observe the contrast to ver. 10.)

Thick clay, Hab. ii. 6, with which covetous men load themselves, to their own sorrow and destruction.

A snare or pit, 1 Tim. vi. 9, concealed in the ground, and covered over.

Deep and dangerous waters, 1 Tim. vi. 9, where sailors are driven upon the rocks and shipwrecked.

Sharp stakes, or other piercing things, 1 Tim. vi. 10.

The word *περιπεριπαιαν* signifies to be transfixed in every part, and probably refers to one of the snares or pits spoken of, ver. 9, where a hole is dug in the earth, and filled with sharp stakes, then slightly covered over, so that whatever steps on it falls in, and is "pierced through" with much pain and suffering.—*Dr. A. Clarke.*

The sweet morsel quickly swallowed down, and as quickly cast up again, Job xx. 15.

Vanity (Heb., a vapour), "tossed to and fro of them that seek death," Prov. xxi. 6.

The eagle disturbed, flying from her nest, Prov. xxiii. 5. The rich man's goods are said, by Zophar, to flow away as a stream, Job xx. 28; here, by Solomon, they are said to fly away as a bird.

The partridge sitting on eggs, and hatching them not, Jer. xvii. 11.

One of the large speculators in the railway mania many years ago becoming deeply involved, committed suicide, and left on his desk a paper, with written on it, Jer. xvii. 11.

RICHES *rightly* used are compared to—

The crown of the wise, Prov. xiv. 24.

A defence, Eccles. vii. 11; margin "*shadow.*" As

heat in the East is a figure of trouble, so shadow is an emblem of safety and pleasure.

Consecrated gain, Micah iv. 13.

Friends ready to meet us in the everlasting habitations of a future world, Luke xvi. 9.

MAMMON, Matt. vi. 24.

The word Mammon is Aramaic for riches personified as a god. The derivation is not quite certain, but it is most probably from a root meaning to lean upon or trust to, answering to a common use of our English word *support*.

I AM RICH.

Four references attest the spirit which too frequently marks those who say this,—Hosea xiii. 8 ; Zech. xii. 5 ; 1 Cor. iv. 8 ; Rev. iii. 17.

FILTHY LUCRE.

Is it not worthy of reflection that, in all the five places where the word "lucre" occurs in the New Testament, it is prefaced by the word *filthy*?—1 Tim. iii. 3, 8 ; Titus i. 7, 11 ; 1 Pet. v. 2 ; and that in four of these five places it is specially spoken of with reference to the ministers of Christ's Church ?

ST. LUKE'S GOSPEL.

Few books of the Bible bear more fully upon the influence and peril of riches. St. Luke records three parables spoken by our Lord upon the subject :—that of the rich fool, xii. 16—21 ; the rich steward, xvi. 1—12 ; the rich wordling, xvi. 19—31. He also records the narrative of the rich young ruler, xviii. 18—25 ; followed by the conversion of Zacchæus, who was rich, xix. 1—10 ; and it is further observable how, upon the conversion of Zacchæus, follows the parable of the pounds, with our Lord's charge to faithful stewardship, "Occupy till I come." (Is it not probable that Zacchæus heard this ?) The parable of the rich fool, xii. 16—21, is preceded by a word to the rich and covetous, ver. 15, and succeeded by a word to the poor and careful, ver. 22—30.

All the three synoptic gospels record the instructive narrative of the rich young ruler, with our Lord's comment—"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—(See Matt. xix. 16—26 ; Mark x. 17—31 ; Luke xviii. 18—30.) St. Luke also records how the rich Pharisees derided Christ, xvi. 14.

Generally speaking, however, it must not be forgotten how many bright examples we have throughout the Scriptures, of true saints who were rich: Abraham—Isaac—Jacob—Job—Joseph—Boaz—Barzillai—David—Jehoshaphat—Hezekiah—Joseph of Arimathea—Zacchæus, &c. Riches need be no hindrance to grace. It is only man's evil that so often perverts God's good.

RIGHTEOUSNESS OF GOD.**

The primary idea of righteousness is properly that of *right* or *straight-ness*, from which comes that of perfect justice, undeviating faithfulness, and unswerving rectitude. Ps. xlv. 6.—“A right sceptre” is literally a *straight* sceptre.

CHRIST.—“The Lord our Righteousness,” Jer. xxiii. 6, is emphatically called “the Righteous One,” or “the Just,” Acts vii. 52; iii. 14; Isa. xxiv. 16 (the Righteous One); 1 John ii. 1; “the Sun of Righteousness,” Mal. iv. 2; “the righteous Branch,” Jer. xxiii. 5; the “righteous Servant,” Isa. liii. 11; “the righteous Judge,” 2 Tim. iv. 8; He who wears righteousness as a girdle, Isa. xi. 5; and puts it on as His breastplate, Isa. lix. 17; to whom belongs the sceptre of righteousness, Ps. xlv. 6; Heb. i. 8.; the true Melchisedek, “King of righteousness and King of peace,” Heb. vii. 1, 2.

Ps. xxxvi. 6.—“Thy righteousness is like the great mountains; thy judgments are a great deep.”

Two of the most magnificent emblems nature affords. The towering and majestic mountains, standing supreme over every object; and the vast and measureless ocean—immeasurable in vastness as fathomless in depth;—these are faint emblems of the righteousness of the Most High.

Ps. lxxi. —One of the psalms which dwells especially

upon Divine righteousness. Five verses mark it as the strength and hope of the righteous.

Ps. cxix. contains eight references to the righteousness of God.

1 Sam. xii. 7.—“The righteous acts of the Lord;” the margin reads—“the righteousnesses or benefits,” Judges v. 11.

RIGHTEOUSNESS OF SAINTS.**

EMBLEMS and FIGURES.

“The *sacrifice of righteousness*,” Ps. iv. 5 ; li. 19.

“*Trees of righteousness*,” Isa. lxi. 3 ; symbolical of the saints of God, distinguished by the firmness of their character and their growth in grace.

“*Fruits of righteousness*,” Phil. i. 11 ; Eph. v. 9 ; rich, ripe, and abundant ; cf. Rom. i. 29, the contrast of the heathen “filled with all unrighteousness.”

“*Armour of righteousness*,” offensive and defensive ; “on the right hand and on the left,” 2 Cor. vi. 7.

“*Breastplate of righteousness*,” Eph. vi. 14.

“*Robe of righteousness*,” Isa. lxi. 10 ; brilliant and beautiful, like the gorgeously decked garments of a bride and bridegroom.

Wedding garment, Matt. xxii. 12 ; provided by the Master of the feast.

Fine linen, “clean and white,” Rev. xix. 8 ; spotless and brilliant,—the dress of the Bride at the marriage of the Lamb.

Servants of righteousness, Rom. vi. 13, 18, 19.

The *crown of righteousness*, given “at that day,” by Christ, “the righteous judge,” 2 Tim. iv. 8.

“The *city of righteousness*.”—Zion, when purged and purified, Isa. i. 26.

SABBATH, THE.*

It is observable how strictly the observance of the

Sabbath was enjoined upon Israel, and how it was specially fenced against what might have seemed lawful exceptions. The Book of Exodus contains repeated proofs of this :—

Exod. xvi. 23—30.—*In gathering the manna.*

One would think that might have been an exception ; for manna was the staff of their life ; and the time when it fell was early, between five and six in the morning, so that they might have gathered it betimes, without interfering with their Sabbath worship ; besides which the manna fell at their very doors, and it required no long journey to fetch it ; yet, for all this, they were strictly forbidden to gather manna on the Sabbath, and for but purposing to gather it God was very angry, ver. 27, 28.

Exod. xxiii. 10—12.—*In the sabbatical year.*

When the whole year was the time of rest, they were in no wise to diminish the regular observance of the weekly Sabbath.

Exod. xxxi. 12, 13.—*In the midst of their preparation for the tabernacle.*

The law of the Sabbath was again repeated, lest any might think that this, being holy work, might lawfully break the rest of the “holy day.”

Exod. xxxiv. 21.—*In earing time and harvest.*

Exod. xxxv. 1—3.—The command to “kindle no fire” referred either to their own domestic purposes, or to the fires needed for the preparation of the tabernacle.

Exod. xxxi. 14, 15 ; xxxv. 2.—The extreme severity threatened against any violation of the Sabbath very probably included, not only death by the civil magistrate, but also the immediate stroke of God, under certain circumstances, like that in Num. xv. 32—36.

To which should be added Num. xxviii. 9,—The daily sacrifice, morning and evening, which was to be doubled on the Sabbath-day. How exquisitely

sweet are some of David's psalms when far from the tabernacle. St. John was an exile in the Isle of Patmos when he was "in the spirit on the Lord's day," and received the revelation of God's purposes.

MEMORABLE SABBATHS.—Some think that Noah entered the ark on the Sabbath. It seems certain, in any case, that the seventh day was observed within that floating home. According to Greswell, both John the Baptist and our Blessed Lord were born on the Sabbath. The day of Pentecost is supposed to have been on the Sabbath; and St. John's vision in Patmos, Rev. i. 10. Besides the several occasions marked in the Gospels, and the Book of the Acts, when Christ and the apostles preached on the Sabbath (see below), it was a memorable day for Europe when Paul preached to the little band at Philippi, and laid the foundation of the first church in Europe, on the Sabbath day, Acts xvi. 12—15.

RETRIBUTION OF NEGLECTED SABBATHS.—The seventy years captivity in Babylon was the retribution of just judgment, because the land had not enjoyed her Sabbaths, 2 Chron. xxxvi. 20; Lev. xxvi. 34, 35.

THE LORD JESUS.—"The Lord of the Sabbath," Mark ii. 28. Many things are noticeable as regards the honour the Lord Jesus paid to the Sabbath day:—(1.) According to Greswell, our Lord was born on the Sabbath; circumcised on the Sabbath; first cleansed the temple; began His ministry at Capernaum; came to Bethany before His passion—on the Sabbath day. (2.) It is observable how His custom was to attend the synagogue service (Luke iv. 16), even in those days of Jewish error and corruption. (3.) Much of the day He spent in teaching, Luke iv. 15, 16, 31; vi. 6; xiii. 10, &c. (4.) In acts of

mercy. It is observable how many of His miracles were wrought on the Sabbath day—as healing the man at the pool of Bethesda, John v. 10 ; the man with a withered hand, Luke vi. 6—11 ; the blind man, John ix. 14, &c. (5.) Sometimes in social intercourse, Matt. xii. 1—8 ; Mark i. 29—31 ; Luke xiv. 1—24.

It is observable how many disturbed Sabbaths our Lord had ; how He was robbed of Sabbath peace by the opposition and ill-will of His enemies. See Matt. xii. 2—14 ; Luke iv. 28, 29 ; vi. 7—11 ; John v. 10—16 ; vii. 23 ; ix. 14—16.

ST. PAUL, “*as his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.” Acts xvii. 2 ; see ix. 20 ; xiii. 5—14 ; xiv. 1 ; xvi. 13 ; xix. 8.

SALVATION.**

The different renderings of the Hebrew and Greek words usually translated salvation, serve well to illustrate the Scriptural application of the word. They are used in the sense of—

Deliverance—see 2 Kings v. 1 (Heb.) ; 1 Chron. i. 14, marg. ; Ps. xviii. 50 ; xlv. 4 ; Isa. xxvi. 18. (The Hebrew judges were called saviours or deliverers, which word is from the same root as Joshua and Jesus. See Judges iii. 8, marg.)

Making whole—used of the infirm and diseased in body, Matt. vii. 21, 22 ; Mark vi. 56 ; Luke viii. 48 ; see also the compound word, Matt. xiv. 36, “were made perfectly whole.”

Healing—Health, Mark iii. 23 ; Luke vii. 3 ; viii. 26 ; Acts xiv. 9 ; xxvii. 34 ; Ps. lxxvii. 2, the knowledge and grace of God, are beautifully expressed as “thy saving health.” Isa. lix. 17, “an helmet of salvation,” is rendered in an old version, “a helmet

of health." The Saxon word for saviour means "all health."

Help, 2 Sam. xiv. 4, marg.; Ps. iii. 2; xxii. 1; xlii. 5; cxlvi. 3.

Welfare, Job xxx. 15, (Heb.)

Recovery from sickness, John xi. 12 (Greek).

Escaping danger, Acts xxiii. 24; xxvii. 43, 44; xxviii. 1, 4.

Preserving, 2 Tim. iv. 18.

Victory, 2 Sam. xix. 12; xxiii. 10—12.

ZAPHNATH-PAANEAH, Gen. xli. 45.—The meaning of the name given to Joseph has by some scholars been supposed to be, the saviour (or preserver) of the age. Joseph was, if not a type, certainly a striking illustration of *the* Saviour of the world.

MANY PROPER NAMES in Scripture bear the meaning of salvation or deliverance, especially the names Hoshea, which means, save thou; which was changed to Jehoshua and Joshua, *i.e.*, Jehovah is salvation; or, as some take it, the Divinely appointed Saviour, Num. xiii. 8—16. From this comes the blessed name—JESUS, Matt. i. 21, marg. Elisha and Isaiah both mean, the salvation of God or Jehovah.

THE LORD JESUS is alike "the author," Heb. v. 9; "the captain," ii. 10; and "the horn of salvation," Luke i. 69. The compassion of Christ, says one, inclines Him to save sinners; the power of Christ enables Him; the promise of Christ binds Him.

SATAN.

FIGURES.

The serpent, Gen. iii. 11, 14; 2 Cor. xi. 2; Rev. xii. 9, for subtlety.

A fowler, Ps. xci. 3, for cunning.

Birds, picking up the sower's seed, Luke viii. 5, 12.

A lion, 1 Pet. v. 8, for voracity.

A dragon, Rev. xii. 9 ; xx. 2, for cruelty.

A sower of tares, Matt. xiii. 25, 39, for malice.

An angel of light, 2 Cor. xi. 14, for deception.

A strong man armed, Luke xi. 21.

A prince or ruler, Eph. ii. 2 ; John xii. 31 ; xiv. 30 ; xvi. 11.

A liar, John viii. 44.

A murderer, John viii. 44.

The MEANINGS of some of the chief TITLES of Satan are descriptive of his character and work,—*Satan*, the adversary or enemy (closely allied in derivation to the word *sitnah*—hatred, Gen. xxvi. 21, marg.) ; the *Devil*, or accuser, Rev. xii. 10 ; *Belial*, 2 Cor. vi. 16, worthlessness, lawlessness ; *Abaddon* and *Apollyon*, the Hebrew and Greek for a destroyer, Rev. ix. 11.

SATAN.—Both Genesis and Revelation record the work of Satan, and in both the same character appears of the destroyer. Satan's nature is unchanged from first to last. In the Revelation, it has been observed, we read of three things especially in connection with this name. We read of "the synagogue of Satan," the "seat" or throne of Satan, and "the depths of Satan," and these represent, Trench and others take it, the Jewish, heathen, and heretical antagonism of the last days to the Church, as energised by him.

SCRIPTURES, THE.***

EMBLEMS.

A lamp, lantern, light, Ps. cxix. 105 ; Prov. vi. 23.

A fire, Jer. xxiii. 29.

A hammer, Jer. xxiii. 29.

A sharp sword, Eph. vi. 17 ; Heb. iv. 12.

A graft, James i. 21 ("the engrafted word.")

A glass, mirror, James i. 23, 24.

Pure milk, 1 Pet. ii. 2.

The food of the soul, Jer. xv. 16. (See the heading of Acts vi. in our authorised version).

THE INTENSE ESTEEM the saints have always had for the Word of God is strikingly set forth by many figures.

It is spoken of as sweeter than honey and the honeycomb, Ps. xix. 10; cxix. 103; more valuable than thousands of gold and silver, Ps. cxix. 72; xix. 10; more esteemed even than a man's necessary food, Job xxiii. 12; as great spoil, Ps. cxix. 162; as a lasting heritage, Ps. cxix. 111.

THE HONOUR put upon the Word by God Himself may be very forcibly illustrated by the instance of two separate books, one in each Testament.

In *Deuteronomy* we learn how Jewish thoughts and Jewish laws were all to be built upon this foundation, *e.g.*—

Chap. vi. 6—9.—The words of the law were to be taught, spoken of, and written before the Jews in the most conspicuous places.

Chap. xvii. 18—20.—A copy of the law was to be written out by the king on his ascending the throne, and by him read and observed as the rule of his life.

Chap. xxvii. 3—8.—The words of the law were to be written upon the stones set up in Mount Ebal, when they crossed over Jordan.

Chap. xxxi. 10—13.—The law was to be read publicly at the end of every seven years, at the Feast of Tabernacles.

Chap. xxxi. 26.—The book of the law was to be put in the ark, to be a witness against Israel if they rebelled against God.

In the *Acts of the Apostles*, it is worthy of note how all through, the Word of God is referred to as the standard and embodiment of truth, as the basis of the sermons of the apostles. (Cf. Peter's sermon at Pentecost, ii. 16, 25, 34, on which it has been well said, It is more noteworthy to find Peter making Scripture the groundwork of his argument, because now the Holy Spirit was poured out, and it was shown

that this was not meant to supersede the use of the written word); Stephen's address, vii. ; Paul's, xiii. ; xvii. 3; James's, xv. 15, &c. It is remarkable to observe how the growth of the Church, and all missionary efforts are connected with the Word. They preached the Word, the Word grew, &c. Chap. xix. 19, 20 gives one striking example of the triumph of the one book over many.

QUOTATIONS from the Old Testament in the New Testament. It is well to remember how frequently our Lord and the apostles based their teaching on Old Testament Scripture. Eight hundred and three references are found on examination, of which two hundred and fifty-five are from the Pentateuch; only four of the thirty-nine books are not referred to.

Also, it is very important to observe how the Holy Ghost is spoken of as the speaker, in the quotations from David and others; and how the saints of each dispensation seem to have made use of the Scriptures as they had them in their day. The prayer of Jonah (chap. iii.), and the song of Mary, and prophecy of Zecharias, Luke i. 69—79, are based upon texts quoted from former books of Scripture.—See marg. references.

EVEN IN HEAVEN the Word of God is referred to. Cf. Rev. vii. 16 with Isa. xlix. 10; Rev. xv. 3 with Exod. xv. 1.

2 Kings xxii. 13.—*What one copy of the Word may do.*

In the account of the history of the Reformation, in the days of king Josiah, we learn that it arose from one copy of the law found (as many say, accidentally) in the Temple, by Hilkiah. What a work that single copy did! It brought to a sense of repentance and duty the high priest, the Scribe, the King, the people; just as in later times the Reformation, which shook all Germany and Europe, may be traced to Luther's finding one copy of the Bible in the monastery of Erfurth.

Jude 3.—“The faith . . . once delivered unto the saints.”

A beautiful description of God's truth—“*delivered*,” not discovered (man may discover science, God alone can deliver truth); “delivered” *once*, and therefore not to be added to nor taken from; delivered “*to the saints*,” and therefore to be received with reverence, and kept with care, and searched with diligence.

2 Pet. iii. 16.—The Scripture wrested.

A figure taken from a winch or hand-screw, forming a rack for torture.

KEPT FROM THE PEOPLE.—Is not the policy of Popery something like that of the Philistines, who would allow no smith in Israel, “lest the Hebrews should make them swords or spears?” 1 Sam. xiii. 9.

THE LORD JESUS.—It is most important to observe the honour our Lord put upon the Scriptures, not only by His constant quotations from, and references to, them, but by the authority with which He invested them. See John x. 34, 35; v. 39; xvii. 17; Matt. v. 17, 18; Luke xvi. 17; Mark xii. 36. In His personal ministry, our Lord honoured the Word of Truth from first to last. It was His sword in temptation, His standard in teaching, the basis of His first sermon at Nazareth, and the ground of His reasoning with the Scribes and Pharisees; and, when hanging on the cross, the words of Scripture were on His lips; and, after His resurrection, “beginning at Moses and all the prophets, He expounded unto them in all the Scriptures, the things concerning Himself,” Luke xxiv. 27; giving His full sanction to the law, the prophets, and the psalms, *i.e.*, to the canon of Scripture, as received among the Jews, Luke xxiv. 44. Even after His ascension, the Epistles to the seven Churches are addresses delivered in His name, the figures of which are based upon historical allusions to the Old Testament histories.

SELF-DENIAL—SELF-CONTROL.—See *Faith, Trial of—Liberality—Mortification—Unselfishness.*

One of the first duties laid upon man was self-restraint, and the first sin consisted largely in resisting it. "Self-denial," says Charnock, "is the great gospel lesson."

MANY New Testament words bring out the duty and nature of self-denial.

"*Sober*"—"sober-minded."

"*Temperance.*"

"*Exercise*" (or train—discipline).

Abstain.

Not *seeking* self-pleasure or profit.

See Conc. for texts under those heads, all of which involve the idea of self-restraint.

The two especial charges Christ laid upon His disciples,—

"*Follow me,*" Matt. iv. 18—20 ; ix. 9 ; Luke ix. 57—62.

"*Take up thy cross*"—"daily." A charge addressed on three different occasions, Matt. x. 38 ; xvi. 24 ; Luke xiv. 27.

It has been well said that the words, "take up thy cross," should be received in their natural, though sometimes trying fulness. "Take up"—"bear"—"carry"—implying cheerful submission and ready self-sacrifice. We read, too, one says, of taking up the cross, but not of laying it down. Cross-bearing must be the Christian's life-work. That day is lost in which some cross (however trifling) is not taken up. "True grace will enable a man to step over the world's crown to take Christ's cross."—*Brooks.*

"ENDURE HARDNESS as a good soldier of Jesus Christ,"—St. Paul's charge to Timothy, 2 Tim. ii. 3.

It is especially observable how St. Paul speaks throughout this Epistle (2 Tim.), in every chapter, of the affliction and sufferings, if not persecution, which all who "will live godly in Christ Jesus" must ex-

pect. See chap. i. 8, 12 ; ii. 3, 9, 10, 12 ; iii. 11, 12 ; iv. 5—8, 16—18.

SELF-RESTRAINT is one of the true marks of a godly spirit. So Job would keep a watch over his eyes, xxxi. 1 ; David over his tongue, Ps. xxxix. 1 ; the Psalmist over his feet, Ps. cxix. 101 ; St. Paul over his whole body, 1 Cor. ix. 27. It was the complaint of Peter the Great, "I can govern my people, but how can I govern myself?"

It was this arrow that pierced the hard conscience of proud Felix. When Paul reasoned on "temperance" (including self-control generally), it was then that Felix, knowing his own unbridled life, "trembled" before the prisoner at the bar, Acts xxiv. 25.

SELF-RIGHTEOUSNESS — SELF-JUSTIFICATION.***

SPECIAL TESTIMONIES against.

See *Deut.* ix. 4, 5.

Job ix. 20, 21, 30.

Prov. iii. 7 ; xii. 15 ; xiv. 12 ; xvi. 2 ; xx. 6 ; xxi. 2 ; xxx. 12, 13.

Jer. ii. 22, 35 ; vii. 4, 8 ; viii. 8 ; xiii. 22 ; xvi. 10.

St. Luke x. 29 ; xvi. 15 ; xviii. 9—14.

The prophecy of *Malachi* is a true representation of the Jews in their spirit of continued self-justification, replying against God.

Self-righteousness is LIKE—

The *fig-leaf covering*, which our first parents sewed together, to hide their nakedness, Gen. iii. 7. Contrast the "coats of skins" which "the Lord God made them," after, as is supposed, the first sacrifice, ver. 21.

Filthy rags, "all our righteousnesses," Isa. lxiv. 6 ; our best works, in their fancied accumulation, all are defiled and loathsome.

A bed too short, and a covering too narrow; that cannot be easy, safe, or sufficient, Isa. xxviii. 20.

The light of a fire emitting sparks, which serve but to make the darkness visible, Isa. l. 10, 11.

Is HATEFUL to God as a "smoke in the nose," Isa. lxxv. 5.

Luke xviii. 13.—"God be merciful to me a sinner."

It was a shrewd remark of Luther's that, in his day, many self-righteous persons had become proud of their humility. Many had learnt to use the Publican's prayer with the Pharisee's spirit.

Rom. x. 3.—"Going about . . . have not submitted themselves."

Observe the striking contrast between the laboured efforts of the self-righteous, "going about" trying every method to establish their own righteousness, and the blessed simplicity of humble faith, "submitting" itself to the righteousness of God.

Phil. iii. 4—7.

Observe the exchange the apostle made in casting away the many-coloured dress of fancied excellence for the simple robe of the righteousness of Christ. The word here used, "I count all things but loss," is that used when the mariners threw the tackling and lading of the vessel overboard, Acts xvii. 10; xix. 33.

Rev. iii. 17, 18.

What men say, and what Christ says. Man's pride, and Christ's call to humility.

Matt. vii. 22; xxv. 44.

Man's self-justification up to the last. Even "in that day" the sinner is represented as unabashed.

SEPARATENESS of HOLY PERSONS and HOLY THINGS.

ILLUSTRATIONS.

ISRAEL were designed to be a separate people. (1.) Cf. their *history*. The call of Abraham; Goshen's

light in Egyptian darkness; the wilderness; Canaan; and ever since, to the present day; like the gulf stream in the wide ocean, distinct and distinguishable, Israel has been a distinct people, "not reckoned among the nations," Num. xxiii. 9; Exod. xxxiii. 16; Lev. xx. 24; 1 Kings viii. 53. (2.) Cf. their *institutions* and marks of separateness,—circumcision, Gen. xvii. 10—14; fringes on the garments, Num. xv. 38; phylacteries, Deut. vi. 8, 9; Nazarites, Num. vi. 1—21, (the type of holiness and separation, see Ill. Gath., 1st series, under holiness); *Levites*, Deut. x. 8.

THE CHURCH is compared to a garden, enclosed, barred off, and separate from the wilderness, Cant. iv. 12, marg.

BELIEVERS are chosen out and separate from the world, John xv. 19; xvii. 16; 2 Cor. vi. 14.—See *World*.

Ps. xviii. 1.—Separated to the search for wisdom.

Rom. i. 1.—"Separated unto the gospel of God."

SANCTIFIED. The common meaning of the word is—set apart—consecrated to holy use. See in Conc. how this idea is applied to almost every holy ordinance. The Sabbath—sanctuary—first-born—priests—Levites—vessels, &c.

THE PHARISEES assumed their title from the Hebrew word *pharash*, to separate, because they professed to distinguish themselves by a stricter manner of life than other men.

SERVICE OF GOD.—See *Dedication—Obedience—Zeal*.

ILLUSTRATIONS of service.

The Ox, Ps. cxliv. 14; Ezek. i. 10; Rev. iv. 7.

The Levites, Num. xviii. 21.

A faithful servant, Matt. xxiv. 45 ; xxv. 21 ; Luke xix. 7—10.

Loins girded, ready for service, Luke xii. 35 ; 1 Pet. i. 13.

Several SCRIPTURE NAMES denote consecration to God's service, especially the name *Obadiah*. Twelve persons bear this name in the Old Testament.

The common Arab name Abdallah, has exactly the same meaning, like our Scotch name Gilchrist, the servant of Christ, and Gillies, the servant of Jesus. Abdool Messch, the servant of Christ, was a convert in our Indian Missions, whose touching history is well known to many.

The SERVANT OF GOD. It is noteworthy how many eminent saints have been marked with this honourable title! Abraham—Jacob—Moses (see obedience, "as the Lord commanded Moses")—Caleb—Joshua—Job—David—Isaiah—Eliakim—Zerubbabel—Daniel—St. Paul—St. Peter—St. James—St. John—Epaphras—Timothy—St. Jude, &c. In none is the title better illustrated, than in the examples of Moses and St. Paul. In the sense of instruments whom God makes use of, Cyrus and Nebuchadnezzar are called God's servants.

A MAN OF GOD. A title similar to that of a servant of God. Given chiefly to the prophets and ministers of God, it belongs in a general sense to all engaged in doing God's work.

The PRIEST'S office was given them as "a service of gift," Num. xviii. 7. Cf. St. Paul's view of the grace and trust given him, Eph. iii. 8 ; Phil. i. 29 ; 1 Tim. i. 11, &c.

The HAPPINESS of spiritual service.—Love always makes hard service easy. We have an example of this in Jacob, Gen. xxix. 10 ; and in the Jewish servant, who loved his master too well to go out, Exod. xxi. 5, 6. It is the saints' happiness on earth to

serve the best of masters, and it will be their happiness through eternity to be servants still, Rev. xxii. 3.

The OBLIGATION of service.—Two illustrations are given of this,—the case of the Jewish servant, who surrendered himself voluntarily to be his master's servant for ever, in token of which his ear was to be bored through with an awl, Exod. xxi. 5, 6; and in the custom of staining or puncturing the master's name upon the servant's hand or arm, as anciently the slave bore the name of his master, the soldier of his commander, the idolater of his idol-god, and as now sailors sometimes stain their arms, Isa. xliv. 5.

The FELLOWSHIP of service.—See Conc. under fellow-servants—fellow-helpers—fellow-labourers—fellow-workers.

The REWARD of service.—God promised a reward to Israel generally, Exod. xxiii. 25; and even to ungodly Jehu, for his special service, a reward is promised, 2 Kings x. 30. The case of Nebuchadnezzar shows how none can serve God without full payment, Ezek. xxix. 17—20. How much more may God's true and believing people expect His favour! See John xii. 26; Col. iii. 24; Matt. xxv. 21; Luke xix. 16, 17. Observe, in the two last texts especially, the proportion and measure of the reward—"faithful over a few things," made "ruler over many things;" "ten pounds," "ten cities."

The LORD JESUS was Himself the great pattern of holy service. "The servant of God," He became incarnate in a servant's form; and, in loving ministry, He took up the servant's place, Phil. ii. 7, 8; Mark x. 45; He claimed Isaiah's prophecy for Himself, Isa. xlii. 1, 2; Matt. xii. 17, 18 (see also Isa. xlix. 5, 6; lli. 13). He was called by the Father, "My servant David," Ezek. xxxiv. 23; xxxvii. 24; and "My servant the Branch," Zech. iii. 8.

The *Gospel of St. Mark* is the history of Christ especially as the servant ; and it is a beautiful study to trace how it exhibits, in every chapter, the activity, humility, promptness, and unflagging zeal of Jesus.—See the works of De Costa, Jukes, Marston, and others, on the Four Gospels.

SHEPHERD, CHRIST THE.

A beautiful figure applied to the Lord Jesus *in all the dispensations*.

In the Old Testament, it is ancient as the days of Jacob (himself a shepherd), Gen. xlix. 24. It is used in David's psalm, Ps. xxiii. 1 ; and Asaph's, Ps. lxxx. 1 ; in Isaiah's prophecy, Isa. xl. 11 ; in Ezekiel's, xxxiv. 11—23 ; xxxvii. 24 ; and in Zechariah's, xiii. 7.

In the New Testament, it is still more plainly claimed by Christ Himself, and referred to Him by His apostles.—See below.

It is remarkable that three epithets are prefixed, which have respectively a peculiar force and significance, when viewed in connexion with Christ's death, His resurrection, and His second coming. The Lord Jesus is spoken of as—

The good Shepherd. So He calls Himself, John x. 11. One chief point in this passage is the reference to Christ's *death*. Five times here our Lord declared His death was His own voluntary act (ver. 11—18).

"That great Shepherd," Heb. xiii. 20, spoken with reference to Christ's *resurrection*.

"The chief Shepherd," 1 Pet. v. 4 ; referring to Christ's appearing at the second advent.

Christ is "the Shepherd of *Israel*," Ps. lxxx. 1 ; of the whole body of the Church ; and "the Shepherd and Bishop of *souls*," 1 Pet. ii. 25 ; of every individual member of His flock. How beautifully is this set forth in the shepherd's care for the one stray sheep, Luke xv. 4—6 ; and in his tender care for the weak and weary, Ezek. xxxiv. 16 ; Isa. xlix. 11.

Micah's prophecy (chap. v. 2) is quoted in Matt. ii. 6, as referring to the Messiah not only ruling, but as the shepherd feeding his flock; see marg.; so Moses is spoken of as "the shepherd," Isa. lxiii. 11.

SIN.***—See *Bondage—Defilement*.

FIGURES and ILLUSTRATIONS.

Leprosy, Lev. xiii. and xiv.—Loathsome—defiling—separating—spreading—incurable.

Physical disease.—The blind—lame—deaf—dumb—palsied—withered—bowed down; doubtless our Lord's miracles of healing such, were spiritual parables of the cure of sinners.

Wounds—bruises, Isa. i. 6; xxx. 26; Luke iv. 18.

Poison—venom, Rom. iii. 13; James iii. 8.

Death, Eph. ii. 1; James i. 15; v. 20.

Burden, grievous and intolerable, Matt. xi. 28.

Slavery, as to the worst of masters, John viii. 34; Rom. vi. 20; vii. 14; the drudgery, worse still, of many lusts and pleasures, Titus iii. 3; 1 Kings xxi. 20—25.

Captivity, such as in ancient times was marked by cruelty and hardship, when captives were bound, and often blinded, Isa. lxi. 1.—See *Bondage*.

Leaven, corrupting—spreading, Matt. xiii. 33; xvi. 6; 1 Cor. v. 6—8; Gal. v. 9.

Debt, even to the utmost and most hopeless extent—the bankrupt's debt of ten thousand talents, Matt. xviii. 24, 25.

Spots and stains—crimson and scarlet dyed, Isa. i. 18; double dyed (as the Hebrew word for scarlet implies), Deut. xxxii. 5; 2 Pet. ii. 12; Jude 12—23.

Fountain of impurity, Jer. vi. 7.

Floods, Ps. xviii. 4; Rev. xii. 16.

Crooked—perverse, Deut. xxxii. 5; Ps. cxxv. 5.

Cage, full of unclean birds, Jer. v. 27.

Girdle, cleaving to a man, Jer. xiii. 10, 11.

Vine of Sodom, and grapes of Gomorrah, Deut. xxxii. 32.

The *old man*; not called "old" for weakness and decay (though Heb. viii. 18 is true of the believer); but rather from antiquity, because inherited from Adam, and also because pervading the whole of man's fallen nature.

The *body of sin*, Rom. vi. 6 ("body," as consisting of many members, and all "instruments of unrighteousness.")—See the catalogue: hands—lips—tongue—throat—feet, &c., Isa. lix. 3—7; Rom. iii. 13—17.

The *law of sin*, Rom. vii. 25—the antagonistic principle to the ruling power of grace; the deliberate, organised rule and system of evil, Ps. xciv. 10.

The *reign of sin*, Rom. v. 21.

The *wages of sin*, Rom. vi. 23.

WORDS EXPRESSIVE OF SIN.—It has been remarked, how rich the Hebrew language is in such synonyms; may not the same be said of most languages, our own not least? The ordinary Hebrew and Greek words include the ideas of missing the mark—crookedness—deviating from the prescribed path—lawlessness—rebellion, &c. Cf. the derivations similarly of our English words: amiss—abomination—err—fault—guilty—evil or vile—ill—iniquity—transgression—ungodliness—wickedness—mischief—haughtiness—corrupt—froward, &c., &c.

The *intensity* of evil is sometimes set forth by some of these expressive words being joined together, as "iniquity, transgression, and sin," Exod. xxxiv. 7; Ps. xxxii. 1, 2; the iniquity of sin, Ps. xxxii. 5; the transgression of sin, Lev. xvi. 21; the evil of evil, Hosea x. 15 (marg.); also by the intensified expressions so frequently met with—"the children of Israel have deeply revolted," Isa. xxxi. 6; "deeply corrupted themselves," Hosea ix. 9; "altogether filthy," Ps. xiv. 3; "superfluity of naughtiness," James i. 21; "very wickedness," Ps. v. 9; " manifold transgressions and mighty sins," Amos v. 12; full—filled with

mischief and evil, Acts xiii. 10 ; Rom. i. 29 ; 2 Pet. ii. 14 ; like the man "full of leprosy," Luke v. 12.

The INFATUATED PASSION of sinners after sin is similarly painted in the darkest colours : as where we read of them "drinking iniquity like water," Job xv. 16 ; drawing sin "as it were with a cart rope," Isa. v. 18 ; running with swift haste after evil, Prov. i. 16 ; vi. 18 ; revelling in lust, from which they "cannot cease," 2 Pet. ii. 14 ; unable to sleep without doing mischief, Prov. iv. 16 ; doing evil "day and night," Micah ii. 1 ; "with both hands earnestly," vii. 3 ; to the utmost limit of their power, Jer. iii. 5 !

The DARK GROUPS of many sins included in one sad list present a painful picture, which is often drawn.—See Matt. xv. 19 ; 1 Cor. vi. 9 ; Gal. v. 19—21 ; 2 Tim. iii. 2—5 ; Titus iii. 3 ; Rev. xxi. 8.

Every sinner is a MORAL SUICIDE, see Num. xvi. 38 ; Prov. viii. 36 ; xx. 2 ; Jer. xlii. 20 (marg.) ; Hab. ii. 10 ; Hosea xiii. 9.

Gal. iii. 22.—"The Scripture hath concluded (shut up) all under sin." (*τὰ πάντα* : "all things"—not only all men, but all things in all men), as John iii. 6 is not "he," but "that which is born of the flesh is flesh."

1 John v. 19.—"The whole world lieth in wickedness"—lulled in the fatal sleep without alarm.

1 John iii. 4 may be translated—"whosoever is a doer of sin is a doer of lawlessness, for sin is lawlessness."

Ezek. viii. 7—18.—The unfolding of what sin is, when clearly seen in its real deformity.

Judges ii. 11.—"The children of Israel did evil in the sight of the Lord"—an expression which occurs about fifty times, as a terrible aggravation of the evil and danger of sin.

SIN, DECEIVABLENESS and UNPROFITABLENESS of.
—See *Blindness—Hypocrisy—Vanity.*

LIKE the *vine of Sodom*, Deut. xxxii. 32, 33—fair in appearance, but bitter as gall; deadly “as the poison of dragons and the cruel venom of asps.”

Like a *sweet morsel*, Job xx. 12—14, which a man rolls under his tongue, and holds in his mouth, to enjoy its sweet flavour, till it presently turns to the bitterness of gall, and he sucks the poison of asps.

Like *honeyed words of lust*, that end in bitter worm-wood, Prov. v. 3, 4.

Like *stolen waters*, that lead to death, Prov. ix. 17.

Like *bread of deceit*, that fills the mouth with gravel, Prov. xx. 17.

Like the *vain toil* of one who labours hard to earn wages, and puts it into a bag with holes, Haggai i. 6.

Like the *wild delirium* of strong drink, that bites like a serpent and stings like an adder, Prov. xx. 1; xxiii. 32.

Prov. xiv. 12, 16, 25.—“There is a way,” &c.

The blind road.—“Holiness is sweet in the way and in the end too; wickedness is sometimes sweet in the way, but always bitter in the end.—*Bishop Hall*.

Prov. xii. 26.—“The way of the wicked seduceth them.”

The mirage of life.—The delusive appearance that cheats the fainting traveller with bright hopes of fountains and shady trees, and vanishes whilst he is still wasting his strength in the weary chase. Ill-gotten gains seldom last. Remember Achan and his wedge of gold. What profit was there in Naboth’s vineyard to wretched Ahab? in the thirty pieces of silver to miserable Judas? in Gehazi’s talents? in the rich fool’s barns and the rich man’s purple? The gilded bait of sin cannot long conceal the hook.—Prov. xxi. 6; 2 Pet. ii. 3.

Eph. iv. 22.—“Lusts of deceit;” 2 Thess. ii. 10—“all deceivableness of unrighteousness;” Heb. iii. 13—“hardened through the deceitfulness of sin;” 2 Tim. iii. 3; Titus iii. 3—“deceiving and being deceived.”

SIN, PROGRESSIVE CHARACTER OF.

Is LIKE *the leprosy*, whether in a man's body or in a house, characterised by a small beginning (Lev. xii. 36), a steady growth, and fearful end.

Is like *a canker or gangrene*, 2 Tim. ii. 17, a mortification in the flesh, spreading over the adjacent parts, till death ensues, unless stopped by a timely cure.

Is like *a serpent's bite*, a little puncture, hardly visible, but large enough to admit the fatal poison.

Isa. v. 18.

It is a common saying among the rabbins, Sin is, at first, like a fine silken thread, scarcely felt; but the temptation strengthens by habit; the fine thread grows to the thickness of a cable or cart-rope, which binds the unhappy victim with relentless power.

Jer. ix. 3.—“They proceed from evil to evil.”

Hosea xiii. 2.—“Now they sin more and more.”

2 Tim. ii. 16.—“They will increase unto more ungodliness.”

Isa. i. 5.—“Ye will revolt more and more.”

2 Tim. iii. 13.—“They wax worse and worse.”

Num. xxxii. 14.—“An increase of sinful men.”

Ps. i. 1.

The Book of Psalms, at the beginning, sets forth the downward steps of sin. The ungodly (men regardless of God) soon become sinners (the conscious and deliberate transgressors of God's law), and end in being scorners (the defiers and scoffers of all religion); thus, led by the syren lure of temptation, they first walk, then stand, then sit, without alarm, in the road to death.

Isa. lvii. 8.—“Thou hast enlarged thy bed.”

Matt. v. 22.—Observe the growth of unrestrained anger. First felt, but silent; then venting itself in abuse, “Raca;” then in contempt, “thou fool.”

2 Cor. xii. 20.—Observe the growth of strife from

half-smothered debates and secret envyings to open tumults and unchecked quarrels.

1 Tim. v. 13.—“Not only idle, but tattlers, also busy-bodies.”

It is seldom, indeed, that those who are idle are “idle *only*.” Idleness is often a *busy* thing; “for Satan finds some mischief still, for idle hands to do.”

2 Pet. ii. 20.—“The latter end is worse with them than the beginning.”

Apostasy, after partial illumination, brings the deepest darkness; as the eye is most dazzled in leaving a well-lighted room. See Matt. xii. 45.

Jude 11.—Observe the reckless course of sin—“gone”—“ran greedily”—“perished.”

Jude 16.—“Murmurers” (as it were, whisperers of discontent in private); then “complainers,” openly expressing dissatisfaction; “speaking great swelling words of vanity.”

Matt. xxiv. 12; Luke xviii. 8.—As the wickedness of the world grew from the creation to the flood, till the whole earth was filled with violence and guilt, Gen. vi. 5, 11, 12, 13, so shall it be at the end, before the second coming of the Lord.

EXAMPLES.

Our first parents, Gen. iii.—The first sin was a true foreshadowing of the fatal progress of temptation,—listening—looking—taking—tasting—eating—giving—excusing and defending.

Babel-builders, Gen. xi. 6.—“This they begin to do: and now nothing will be restrained from them.”

Lot.—A striking instance. He first chose the neighbourhood of Sodom from selfish motives, Gen. xiii. 10, 11, and pitched his tent towards it; then he soon came to dwell in Sodom, xiv. 12; then, worse still, after having been driven out, and losing all he had, he returned to dwell in it again; and this second

time he seems to have settled there, and become still more intimately connected with the place, even catching some of its evil spirit, in acting unjustifiably to his own daughters, Gen. xix. 7, 8, 14.

Joseph's brethren.—Envyng a brother, planning to kill him, covering their guilt by deceiving their father.

Israel in the Wilderness.—See *Murmuring*.

David, in his great fall, 2 Sam. xi., sloth—lust—deceit—adultery—murder—cruelty.

Peter's threefold denial, each more violent and terrible than the former.

STEADFASTNESS.—Contrast *Backsliding*—*Temporary*—*Unstable*.

ILLUSTRATIONS.

A house built upon the solid rock, unmoved by floods, and unshaken by storms, Matt. vii. 24, 25.

Pillars, the support of a building, Gal. ii. 9; cf. the two pillars in Solomon's temple, Jachin ("He shall establish"); and Boaz ("in Him is strength"), 1 Kings vii. 21.

Full-grown men of mature judgment and strong will; not weak children, easily "tossed to and fro," Eph. iv. 13, 14.

An anchor "sure and steadfast," well fixed in firm moorings, Heb. vi. 19.

A wrestler standing firmly, Phil. i. 27, unmoved by fear or opposition.

A soldier standing and withstanding, planting his foot firmly, and maintaining his ground bravely, Eph. vi. 13, 15.

A racer running with unfaltering patience to the end of the course, Heb. xii. 1; Phil. iii. 14.

A traveller, still holding on his way, Job xvii. 9.

A little band of hardy warriors, "faint, yet pursuing," Judges viii. 4.

MANY EXPRESSIONS forcibly set forth the duty and privilege of Christian steadfastness. See Conc. under abiding—cleaving—constant—continuing—fixed—grounded and settled—patient—persevering—rooted and built up—standing—settled—established—not moved—not weary—immovable—stand fast—hold fast, &c.

Psalm cxix.—Comprehensive as Ps. cxix. is on so many points of doctrine and practice, not the least is its testimony to the subject of holy steadfastness. See ver. 10, 11, 16, 21, 31, 51, 101, 102, 109, 112, 115, 117, 133, 141, 157, 165.

The Book of Proverbs.—Let us not forget how earnestly the wise man sets forth the importance not only of seeking, but of retaining, wisdom. See chap. i. 10—15 ; iii. 2 ; iv. 4—13 ; xxiii. 23, &c.

EXAMPLES.

The early patriarchs, Heb. xi. 15, 16.

Joseph, Gen. xlix. 23—25.—“His bow abode in strength,” though for eighty years he was surrounded by every temptation to worldliness and idolatry.

Caleb, Num. xiv. 24 ; xxxii. 12 ; Deut. i. 36 ; *Joshua* xiv. 8, 9, 14, six records of the one gracious testimony, he “followed the Lord fully.”

Joshua, Num. xxxii. 12 ; *Joshua* xxiv. 15.

Ruth.—A beautiful example of one who was “steadfastly minded,” *Ruth* i. 18. Cf. the striking contrast, “*Orpah* kissed her mother-in-law, but *Ruth* clave unto her,” ver. 14.

Josiah began to reign when eight years old, and began to seek the Lord when he was sixteen, and reigned thirty-one years ; yet he “turned not aside to the right hand or to the left,” 2 *Kings* xxii. 1, 2.

Job, ii. 3 ; xxvii. 5, 6.

Jotham, 2 *Chron.* xxvii. 6, marg.

David, Ps. xviii. 21, 22 ; cviii. 1 ; 1 *Kings* xiv. 8.

Daniel i. 8 ; vi. 10.

The three Hebrew youths, Dan. iii.

Mary Magdalene, one of the most devoted and steadfast followers of the Lord. From the time of her being healed, she appears to have followed Him constantly, ministering to Him of her substance ; and she followed Him even to the last, when all forsook Him,—“last at the cross, and earliest at the grave.”

The early Christians, Acts ii. 41—47.

Paul, Acts xx. 24 ; xxi. 13 ; xxvi. 22 (after twenty-eight years' steady continuance in the faith. (Cf. 2 Cor. iv. 1 ; xi. 9.

Philadelphian Church, Rev. iii. 8.

The LORD JESUS, Luke ix. 51.—“He steadfastly set His face ;” a form of expression borrowed from the Old Testament. See the LXX. Exod. xiv. 8 ; Jer. xxi. 10 ; see 2 Kings xii. 17 ; Isa. l. 7.

STRANGERS AND PILGRIMS.—See *Vicissitudes*.

A life of pilgrimage has ever been the frequent lot of the children of God. The carnal seed were the first to build cities and develop kingdoms, see Gen. iv. 17 ; x. 10. There were “dukes of Edom” when Isaac and Jacob were “strangers” in the land, Gen. xxxvi. 15—43 ; and xxxvii. 1.

ISRAEL'S WANDERINGS in the wilderness may be taken as an illustration of the Church's history, Exod. vi. 4 ; Lev. xxv. 23 ; see Num. xxxiii. for the list of their encampments—forty-two changes in forty years ; and these, probably, are only named as being the principal. The first place they stayed at was Succoth, which means booths,—an indication of the beginning of their tent life.

IT should be studied, also, with reference to the history, as an example not only of local changes, but

a constant alternation of social and moral light and shade—one day at Elim, another at Marah.

The history of most eminent saints teaches the same lesson.

THE BOOK of NUMBERS is especially the book descriptive of the Church's pilgrimage. If Genesis speaks of election, Exodus of redemption, Leviticus of access, Numbers treats of pilgrimage.

PALESTINE, PHILISTINES.—These words are said to be derived from the Hebrew *palash*, to wander; *i.e.*, the land of sojourners, or the wanderers. The name Falasshahs, applied to the Jews in Abyssinia, means, in Ethiopic, *exiles*; *i.e.*, the exiled Jews (who profess to have settled there since the time of the queen of Sheba).

THE FEAST of TABERNACLES was a feast designed to keep in remembrance Israel's early pilgrim life, Lev. xxiii. 43. It is strange that from the days of Joshua to those of Nehemiah (one thousand years), this feast had been neglected, and so Israel missed "great gladness," Neh. viii. 17. But how happy it must have been for those who had hung their harps on the willows of Babylon, to find themselves beneath the shades of the willows of Canaan!

EXAMPLES of pilgrim life.

Abraham, when first called by God to go forth from his native home, "went out, not knowing whither he went,"—how far, how long, Gen. xii. 1; xxiii. 4; Acts vii. 5; Heb. xi. 8—10; and the only land he acquired was a burying-place.

Jacob was for twenty years a lonely wanderer, constantly subject to changes and trials, Gen. xxviii.; xxxi. 7; xxxii. 7.

Moses, himself a stranger, imprinted the memory of his own wandering life upon his son Gershom,

whose name means "a stranger here," Exod. ii. 22, marg.

David, the chosen king of Israel, was, for a great part of his early life, a wanderer; and, after being settled on the throne, he was for a time an exile. Some of his sweetest psalms were written in his wandering life.

The apostles and early Christians, scattered as they were by persecution, Acts viii. 1; xi. 19, and by the evangelistic nature of their mission, learnt much of the discipline and usefulness of a Christian pilgrim's spirit. One of the trials enumerated in St. Paul's list, 2 Cor. iv. 11, is this, "no certain dwelling-place."

The Lord Jesus Himself gave the pattern of pilgrim life; born at an inn, Luke ii. 7; having no settled home, not even "where to lay His head," Matt. viii. 20; suffering hunger, Matt. iv. 2; xxi. 18; weary with travel, John iv. 6; receiving subsistence from the alms of His followers, Luke viii. 3.

STUBBORNNESS.—See *Rebellion—Sin, Progress of—Affliction, Impenitence under.*

FIGURES.

The wild ass untameable, Job xvi. 12; the figure applied to Ishmael in the Hebrews. Cf. Gen. xvi. 12.

A bullock resisting the yoke, Jer. xxxi. 18.

A dog returning to its vomit, Prov. xxvi. 11; 2 Pet. xii. 22.

The horse and mule, Ps. xxxii. 9.

The deaf adder, Ps. lviii. 4, 5.

It is observable how often, where the text of our Authorised Version reads "*imagination*," the margin changes it to "*stubbornness*," as Deut. xxix. 19; Jer. iii. 19; vii. 24; xvi. 12; xxiii. 17; implying the fixed determination of the stubborn heart "set upon

evil;" see Hosea iv. 8; Ezek. xxiv. 25; Ps. lxxviii. 8; Eccles. viii. 11.

Deut. xxix. 19.—The insatiable self-will of "stubbornness" (marg.) "to add drunkenness to thirst."

1 Sam. xv. 23.—The desperate wickedness of stubbornness. It is ranked with idolatry, the great sin against God, punishable with death.

Ps. lxxviii. 21.—"Such an one as goeth on still in his trespasses."

Ps. lxxviii. 8.—"A stubborn and rebellious generation." Read the whole psalm as a melancholy proof.

Prov. xxiii. 35.—The stubbornness of the besotted drunkard, "I will seek it yet again."

Prov. xxvii. 22.—The obstinacy of the foolish man. Cf. xiii. 19.

Eccles. iv. 13.—Old and obstinate. Cf. Ezek. xxiii. 43; "old in adulteries," 2 Pet. ii. 14.

Isa. ix. 10.—The vain boast of Ephraim, "The bricks are fallen down, but we will build with hewn stone," &c.

Isa. lvii. 10.—"Wearied," but yet unhumiliated.

Jer. ii. 25.—"I have loved strangers, and after them I will go."

Jer. viii. 5.—"They hold fast deceit, they refuse to return."

THEY WILL NOT.—See Conc. under hear (cf. Ps. lviii. 4, 5)—turn—come, &c.

EXAMPLES.

Esau, Gen. xxviii. 6—9.

Pharaoh, the very type of obstinate and continued stubbornness and rebellion against God, relenting only for a moment through fear, and then becoming harder than before.

Israel, in their "stubborn way," Judges ii. 19; Deut. ix. 27; a "stiff-necked people," Exod. xxxii. 9.

The men of Ashdod persisting in setting Dagon in

his place again, after he had fallen prostrate before the ark, 1 Sam. v. 2—7.

Ahaz trespassing yet more “in the time of his distress,” and sacrificing to the gods of Damascus, “who were the ruin of him, and of all Israel,” 2 Chron. xxviii. 22, 23.

Belshazzar, after all that had happened to his grandfather, Nebuchadnezzar, Dan. v., after iv.

The proud Jews in Egypt, in the time of Jeremiah, Jer. xlv. 15, 17.

The men of Zedekiah's time, 2 Chron. xxxvi. 17.

The men of our Lord's time, after He had purged the Temple from their profanations, returning to their courses again, John ii. 16; and Matt. xxi. 13.

TEMPORARY APPEARANCE OF RELIGIOUS GOOD.

—See *Profession—Backsliding—Hypocrisy—Unstable.*

IS LIKE—

The morning cloud and early dew, which promise to cool and refresh the earth, but leave no abiding blessing, Hosea vi. 4; xiii. 3.

The rocky and thorny ground hearers, Matt. xiii. 20—22.

The man from whom the unclean spirit went out, Matt. xii. 43—45. Observe the difference marked between going out and being cast out (ver. 28); in the one case, the evil spirit returned with sevenfold power; in the other, it was as when Christ said on another occasion, “Come out of him, and enter no more into him,” Mark ix. 25.

The sow once washed returning to its wallowing in the mire, 2 Pet. ii. 22.

The husbandman who, having put his hand to the plough, looked back, Luke ix. 62.

The five foolish virgins, Matt. xxv. 1—13.

EXAMPLES.

Israel, in many parts of their history, gave much

promise of sincerity and zeal ; but alas ! it was only like the blossoms of spring, as, *e.g.*, about the giving of the law. Three times they voluntarily and solemnly promised obedience (before the law was given, Exod. xix. 8 ; when it was given, Deut. v. 27 ; and shortly after it was given, Exod. xxiv. 3) ; and yet how soon were their solemn vows forgotten ! So, in their repentance at Bochim, Judges ii. 1—5.

Saul, king of Israel, at first gave much promise of humility and religious fervour ; but his prophesyings were of little value, and he soon showed how ready he was for evil, till he would have murdered David, and even his own son Jonathan !

Ahab's humiliation, 1 Kings xxi. 27—29.

Ezekiel's hearers, Ezek. xxxiii. 31, 32.

The *Jews* who flocked to John's baptism, Matt. iii. 1—9 ; John v. 35 ; “willing for a season to rejoice in his light” (as it were to leap as children do round a bonfire,—so the Greek word means.)

Many of those who came to Christ turned back (see *Profession*), and even vast numbers of those who came to see him die “smote their breasts and returned,” Luke xxiii. 48 ; probably awe-struck, but not really penitent. Transient convictions only harden the heart.

THANKFULNESS.—See *Praise*.

Our English word *thankful* is allied, from its Anglo-Saxon derivation, to *thinkful*. To be thankful is to be thoughtful or mindful of a benefit received.

JEWISH ORDINANCES.

The various feasts of the Jewish economy were designed to teach the spirit of thankfulness and praise, especially after harvest and vintage, and after special mercies. The Feast of Weeks—of Tabernacles—the Peace offering of thanksgiving, Lev. vii.

11—15—the Drink offering, and others,—all had this meaning.

THE TEMPLE SERVICE.—It is to be observed that there was special provision made in Solomon's temple and in the second temple for the service of thanksgiving, see 1 Chron. xvi. 4—6 ; xxiii. 30 ; 2 Chron. v. 12, 13 ; and for the second temple, Neh. xi. 17 ; xii. 8, 27, 31.

MEMORIALS of MERCY.—A transient thought is too mean for a standing mercy. How many beautiful examples have we of the memorials, the saints of old preserved of God's goodness : like Jacob's pillar, Gen. xxxv. 14 ; Joshua's twelve stones at Gilgal, Joshua iv. ; the golden pot of manna and Aaron's rod laid up in the ark, Exod. xvi. 33 ; Num. xvii. 10 ; Heb. ix. 4 ; the stone Ebenezer, 1 Sam. vii. 12 ; David's sword, 1 Sam. xxi. 9.

For **EXAMPLES**, see the Scripture Text-books. Note especially—

David—a noble example of one abounding in thanksgiving, see 1 Chron. xvi. 7—36 ; 2 Sam. vii. 18—29 ; his thankful spirit in preparing for the temple, 1 Chron. xvi. 4 ; xxix. 10—16 ; and the sweet effusions of “the spirit of praise” in his psalms.

Daniel, vi. 10. Not disheartened by danger, nor deterred by terror, from continuing his service of thanks. Can we doubt that this helped to sustain his courage? even as Paul and Silas “prayed, and sang praises” in the prison, Acts xvi. 25. No antidote can be found more powerful to remove fear than prayer and praise. Daniel had known their power before, ii. 19—23.

Paul.—Thanksgiving is a lesson taught in all his epistles. Out of fourteen, twelve begin with expressions of thankfulness. In that to the Colossians are six references to thankfulness in four chapters. In

other epistles thanksgiving is often the outgush of a full heart at the close of a long address, as Rom. vii. 25 ; 1 Cor. xv. 57 ; 2 Cor. ix. 15.

The *Lord Jesus* on many occasions set the example, Matt. xi. 25 ; Luke x. 21 ; Mark viii. 6 ; Matt. xiv. 19 ; John vi. 11 ; xi. 41 ; Luke xxii. 17, 19.

TREACHERY.—See *Deceit—Hypocrisy*.

COMPARED to—

The *kisses of an enemy*, Prov. xxvii. 6.

A *broken tooth*, Prov. xxv. 19.

A *foot out of joint*, Prov. xxv. 19.

A *potsherd covered with silver dross*, Prov. xxvi. 23.

An *arrow shot out*, Jer. ix. 8. “As the arrow of a murderer.”—*Blaney*.

Pretended friendship, Lam. i. 2 ; Ps. xli. 9 ; lv. 12—15.

Fair words—“smoother than butter” and “softer than oil,” Ps. lv. 21 ; xxviii. 3.

Deceitful hospitality, Prov. xxiii. 6—8.

Wounds given in the house of a friend, Zech. xiii. 6.

LIKE *Joab's* hidden dagger, 2 Sam. iii. 27 ; xx. 9, 10 ; see Judges iii. 20, 21 ; *Absalom's* deceitful feast, 2 Sam. xiii. 23—29 ; *Ishmael's* double mockery, Jer. xli. 1—7 ; *Sanballat's* offer of friendship, Neh. vi. 2 ; *Judas's* hypocritical kiss, Matt. xxvi. 48, 49.

TRUST HOLY.***—See *Faith—Hope—Providence—Waiting*.

ILLUSTRATIONS of trust.

To cling. The original meaning of one of the Hebrew words (בטח) used for trust. It is the word used for a child clinging to its mother's breast.

To run for shelter, the original meaning of another Hebrew word (חסה) ; see Ruth ii. 12, Hebrew.

To lean upon, another Hebrew word, from which the word Amen is derived.

(Our English word trust is akin to troth or truth. Cf. the words *intrust*, *trustee*, *trustworthy*.¹)

See in Conc. under parallel words ; leaning—resting—relying—staying—confiding, &c.

TWO FIGURES are given of holy trust.

The *stability of Mount Zion*, Ps. cxxv. 1.

The *luxuriant growth of a tree* by the waters, Jer. xvii. 7, 8.

Ps. cxviii. 8.—“It is better to trust in the Lord, than to put confidence in man.”

The middle verse of the English Bible. “It is a fact no less singular than interesting, that the first verse in the English Bible speaks of creation, the second of providence, and the last of grace.”

Ps. cxii. 7.—“His heart is fixed, trusting in the Lord.”

Trust is strength ; daring to obey is preparing to receive.

. TRUST MISPLACED.—See *Sin, Deceivableness of*.

IS LIKE

A spider's web, Job viii. 14.

A broken tooth and foot out of joint, Prov. xxv. 19.

Parched heath in the desert, Jer. xvii. 5, 6.

A lie, Jer. xxviii. 15 ; xxix. 31 ; Hosea x. 13.

Leaning upon the Lord, when living in sin, Micah iii. 11 ; Isa. xlviii. 2 ; Jer. vii. 4.

Trusting in Egypt. Always the great snare of Israel from the first, though they were specially warned against it, Deut. xvii. 16. It is compared to trusting in a shadow, Isa. xxx. 2, 3 ; to leaning upon the staff of a bruised reed, xxxvi. 6 ; Ezek. xxix. 6, 7 ; see Isa. l. 1—7 ; xxxi. 1.

¹ The motto of the Weavers' Company combines the two, “Weave truth with trust.”

Trusting in Assyria, Jer. ii. 18—36.

See Conc. for objects of misplaced trust—wealth—beauty—friends—bow and sword, &c.

Mammon, Matt. vi. 24 ; leaning upon.—See *Riches*.

REJECTED CONFIDENCES, Jer. ii. 37 ; Hosea x. 6 ; Isa. xx. 5.

EXAMPLES.

Babel builders, Gen. xi. 4.

Micah's confidence in the Levite, who deserted him, directly he thought he could better his condition, Judges xvii. 10 ; xviii. 20.

David wounded by the treachery of Ahitophel, Ps. lv. 12—14, and in his old age by the inconstancy of Abiathar, 1 Kings i. 19, 25.

Benhadad, murdered by Hazael, who had been his confidant, 2 Kings viii. 8—15.

Ahaz, distressed by the king of Assyria, to whom he had given great treasures, 2 Kings xvi. 7—9 ; 2 Chron. xxviii. 20, 21.

Asa, relying on the king of Syria, 2 Chron. xvi. 7 ; seeking to the physician, ver. 12.

UNBELIEF.**—See *Doubt*.

Unbelief and disobedience. It is noteworthy that one Greek word (*ἀπειθεω*) stands for both. It is rendered unbelief, Rom. xi. 30, 32 ; Heb. iii. 18 ; iv. 11, &c. ; and disobedience, Luke i. 17 ; Rom. x. 4 ; xi. 30 ; Eph. ii. 3 ; v. 6, &c. In Eph. v. 6, Heb. iv. 11, the two words are both given, in the text and in the margin, so close is the connection between faith and practice. (Cf. the similar moral in our word *miscreant*.)

Rom. iv. 20.—“He staggered not at the promise through unbelief.”

An illustration of one effect of unbelief. Faith makes men upright—bold to stand ; steadfast in the truth. Unbelief is,

as it were, a moral paralysis, causing the faithless to stagger and fall.

Ps. lxvi. 7.—“Let not the rebellious exalt themselves.”

The Prayer Book rendering gives a striking variation: “Such as will not believe, shall not be able to exalt themselves.” An evidence of the connection between unbelief and rebellion.

Matt. viii. 10; Mark vi. 6.

The only two things the Lord Jesus is said to have marvelled at, were the strong faith of a Gentile, and the strange unbelief of the Jews.

Matt. xiii. 58; Mark vi. 5. “He did not”—“he could not”—“do many mighty works there because of their unbelief.”

Mark ix. 22, 23.—“If thou canst do anything . . .”
“If thou canst believe. . . .”

Mark xvi. 16.—“He that believeth not, shall be damned.”

Man’s sin disables the law from saving him; unbelief disables even the Gospel itself.

Unbelief, always sinful, is doubly sad when found in God’s children. See the examples of Abraham, Gen. xvii. 17; Moses, Num. xi. 21, 22; Zecharias, Luke i. 20; Thomas, John xx. 25.

UNION WITH CHRIST.—See *Christ the Head*.

FIGURES.

The *vine and the branches*, John xv. 4—7.

The *foundation and the building*, 1 Cor. iii. 10, 11; Eph. ii. 20, 21; 1 Pet. ii. 5.

The *head and the members of the body*, 1 Cor. xii. 12, 27; Eph. v. 30.

A *husband and wife*, Eph. v. 23—33.

MANY EXPRESSIONS of much significance are employed to represent the spiritual union of believers with Christ,—

Christians are said to be—

“*In Christ*,” see Conc. ; as Rom. xvi. 7 ; 2 Cor. v. 17 ; xii. 2 (“a man in Christ”) ; *partakers* of Christ, Heb. iii. 6 ; *married* to Christ, Rom. vii. 4 ; *joined* to Christ, 1 Cor. vi. 17 ; *growing up* into Christ, Eph. iv. 15 ; *abiding* in Christ, John xv. 6 ; *brethren* in the Lord, Phil. i. 24.

So Christ is said to be “in us,” Eph. iii. 17 ; Col. i. 27 ; Gal. iv. 19.

TOGETHER WITH CHRIST.

The intimate and indissoluble union of believers with Christ, is the golden band which runs through every part of the believer’s life.

“*Dead with Him*” (to the law—the world—and sin, &c.), Rom. vi. 8 ; they are “*crucified*” with Him, Gal. ii. 20 ; “*buried*” with Him, Rom. vi. 4 ; “*quickened*” together, Eph. ii. 5 ; “*planted together*,” Rom. vi. 5 ; “*raised*” together, Eph. ii. 5 ; Col. iii. 1 ; “*fitly framed together*,” Eph. ii. 21 ; made to “*sit together in heavenly places*,” Eph. ii. 5 ; *suffering* with Him, Rom. viii. 17 ; Phil. iii. 10 ; they “*live*” with Him, Gal. ii. 20 ; they are “*complete in Him*,” Col. ii. 10 ; and shall for ever “*reign*” with Him in His glorious kingdom, 2 Tim. ii. 12 ; Rom. vi. 8 ; viii. 17.

The same TYPES, FIGURES, and TITLES are in many cases ascribed to the Lord Jesus and to His Church. The *golden candlestick* doubtless represented Christ as “the light of the world,” Exod. xxv. 31. The Lord Himself also referred the same figure to St. John, as an emblem of the Church, Rev. i. 20.

“*Israel*” is applied to Christ as the “antitypical Israel,” Isa. xlix. 3 ; St. Paul uses it as designating believers in Jesus, Gal. vi. 16.

Christ’s own name is applied to the whole body of Christ’s Church, 1 Cor. xii. 12.

“The *Lord our righteousness*,” Jer. xxiii. 6 ; and xxxiii. 16.

Many titles which are ascribed to the Lord Jesus in the singular, are ascribed to His members in the

plural. He is "the Branch"—the "living Stone"—"the Son of God"—the "Shepherd"—the "King"—the "Servant," &c. They are made like unto Him by virtue of a spiritual union: "He that is joined to the Lord is one spirit," 1 Cor. vi. 17.

Acts ix. 4.—"Why persecutest thou me?"

"The Head felt in heaven when the foot was trodden upon on earth."—See Col. i. 24.

Heb. ii. 11.—"He that sanctifieth and they who are sanctified are all of one."

One nature—one family.

UNION OF SAINTS.**—See *Love—Brotherly Love*.

EMBLEMS.

The *body*, which having many members—feeble and strong—less and more honourable—is still "fitly framed" and "compacted together," Rom. xii. 4; 1 Cor. xii. 12—27; Eph. iv. 13—16.

The *family* of the redeemed, militant and glorified, Eph. iii. 15.

A *loaf*—the emblem alike of Christ's natural body, broken for us, and of the united members of Christ's mystical body—many, but united, 1 Cor. x. 17.

A *temple* formed of living stones, built up upon the "living stone," Eph. ii. 21; 1 Pet. ii. 4, 5.

A *flock*, with many folds, under the great and good Shepherd's care, John x. 16.

ILLUSTRATIONS of union.

The *curtains of the tabernacle*, linked together by golden taches, that it might be "one tabernacle," Exod. xxvi. 1—11; xxxvi. 18.

The *annual feasts of Israel* helped largely to foster the spirit of union.

The *camp of Israel*, gathered round the central tabernacle, Num. ii.

The *one stick*, which was the sign of the brotherhood of Ephraim and Judah, Ezek. xxxvii. 19.

Christ's coat, "without seam, woven from the top throughout," John xix. 23, 24.

EXPRESSIONS denoting the spiritual union of believers :—

See Conc. under fellowship—agree—"of the same mind"—"of one mind"—"one spirit"—"knit together"—"builided together"—"helping together"—"striving together"—joined "perfectly together."

"Fellow-citizens"—"fellow-heirs"—"fellow-helpers"—"fellow-labourers"—"fellow-servant"—"fellow-soldiers"—"fellow-workers."

"*Union is strength.*" The Hebrew word for strength (יָמֵץ) is derived from the verb to twist ; reminding us of the illustration of a twisted rope, the strength of many threads combined.

UNSELFISHNESS—DISINTERESTEDNESS.—
See *Kindness—Liberality—Love—Meekness—Self-denial—Zeal.*

Enjoined and commended, Rom. xii. 10 ; xiv. 7, 13, 21 ; xv. 1—3 ; 1 Cor. x. 24 ; xii. 14—27 ; xiii. 5 ; 2 Cor. v. 14, 15 ; Luke vi. 32—35 ; xiv. 12—14 ; Phil. ii. 4 ; 1 Pet. v. 2.

EXAMPLES.

Abraham.—Though the elder and chief, giving Lot the choice of the land, Gen. xiii. 8, 9 ; refusing to take "from a thread to a shoelatchet" of the spoil, Gen. xiv. 22, 23. It is well to observe how so noble a spirit was in each case rewarded, Gen. xiii. 14—18 ; xv. 1.

Moses.—We cannot but mark the entire absence of all care to make provision for himself and for his family in Moses ; even declining God's offer for his own advancement, Exod. xxxii. 10, 32 ; Num. xiv. 11—19 ; also, his freedom from anything like jealousy, Num. xi. 26—29 ; see the testimony, Heb. xi. 24, 25.

Joseph.—With all the money, cattle, and property

that passed through his hands in Egypt, Joseph seems never to have sought advancement for himself; nor to secure places of rich emolument for his brethren.

Joshua divided the land to the tribes, but observe how he waited till the end, till his own lot was fixed; and then he was content with Timnath-serah, a small place of no note, in a rough, mountainous part of the country, where he had to build or rebuild the city. It was a humble portion for so great a leader, but it was in his own tribe, and not far from Shiloh, where the ark was; and he sought no more, *Joshua* xix. 49, 50; xxiv. 30.

Gideon, declining the offer of royal dignity, *Judges* viii. 22, 23.

Jonathan—a beautiful example of unselfish love. He knew that David was to supersede him in the throne, yet there was no jealousy in his mind, *1 Sam.* xviii. 1—4; xix.; xx.

David, *2 Sam.* xxiii. 15—17; *1 Chron.* xxi. 17; *2 Sam.* xxiv. 22.

Solomon, *1 Kings* iii. 5—13.

Elisha, *2 Kings* v. 15, 16.

The *pious Shunammite*, *2 Kings* iv. 13.

Daniel, v. 16, 17.

Nehemiah, v. 14, 15.

John the Baptist, *John* iii. 29, 30.

The *Apostles*.—It should not be forgotten, how entirely free they were from seeking their own interests in the organization of the early Church, *Acts* ii. 44, 45; iv. 34, 35. The choice of the seven “deacons,” *xvi.* 1—6, apparently from the Grecians, the very party in which the murmuring had arisen, is a notable instance. Cf. also Peter’s poverty, *iv.* 6, with *viii.* 18—20.

St. Paul—a noble example of unselfishness. He never coveted riches, *Acts* xx. 33; but rather worked for his own support, *xx.* 34; *1 Cor.* iv. 12; *2 Thess.*

iii. 8; enduring hardships, privation, and perils, 2 Cor. xi. 23—30; willing to sacrifice personal liberty and apostolic right, if for the cause of Christ and the good of souls, 1 Cor. viii. 13; ix. 1—23; x. 33; 2 Cor. xi. 7—12; xii. 14, 15. See the noble yearnings of his burning zeal, Rom. ix. 1—3; Phil. i. 18, 19.

Timothy, Phil. ii. 21, 22.

THE LORD JESUS—Himself the perfect example of holy, unselfish love. See *Zeal*. John v. 30; vi. 38; Acts x. 38; in the one great sacrifice of His life, John xv. 13. Often weary in body, the Lord was never weary of doing good; to the last, in all the extremity of the cross, He thought of others, John xviii. 8; Luke xxiii. 34; John xix. 26, 27. St. Paul gives a beautiful epitome of Christ's life, when he says, "even Christ pleased not Himself," Rom. xv. 3.

UNSTABLE.—See *Backsliding*—*Double-mindedness*—*Temporary*. (Contrast *Steadfastness*.)

EMBLEMS.

The waves of the sea, "driven with the wind and tossed," James i. 6; cf. Isa. lvii. 20.

A reed shaken with the wind, Matt. xi. 7.

Children "tossed to and fro," with no firmness of will, Eph. iv. 14.

Chaff, Ps. i. 4. (The psalmist refers not to the great day of sifting only, but to the present instability and lightness of the ungodly,)

"*Given to change*," Prov. xxiv. 21; Jer. ii. 36; "*soon shaken*," 2 Thess. ii. 2; "*easily beguiled*," 2 Pet. ii. 14; "*of doubtful (fluctuating) mind*," Luke xii. 29; "*carried about with divers and strange doctrines*," Heb. xiii. 9.

HISTORICAL ILLUSTRATIONS.

The *fickleness of Israel* throughout their history,

quickly "turning aside" to murmuring and idolatry. Read Ps. lxxviii. and cvi. as a sad epitome.

The *Galatian Church*, planted by St. Paul, at first fired with the greatest enthusiasm, see iv. 14, 15; yet "so soon removed" from the truth, i. 6; easily "bewitched" or fascinated by the subtle power of evil leaders, iii. 1; ready to turn again to Judaism, iv. 9—20.

The *fickleness of popular feeling*, Acts xiv. 11—13, and 19, 20; Acts xxviii. 4—6.

UPHOLDING.

Each person of the Blessed Trinity is referred to.

God the Father, Hosea xi. 3, as a parent tenderly trains a child to walk; see Ps. cxlv. 14.

God the Son, Heb. i. 3, "upholding all things;" Rev. ii. 1, "holding the seven stars." The same Greek verb is used, Heb. ii. 16, and Matt. xiv. 31.

God the Holy Spirit, Rom. viii. 26. "The Spirit helpeth our infirmities." The word means, takes hold of with us, as when one helps another to carry a heavy burden; see the prayer, Ps. li. 10.

Cant. viii. 3.—*Leaning on the Beloved.*

The strongest ivy cannot stand without a lean-to.

2 Cor. iv. 9.—"*Cast down, but not destroyed.*"

Cf. Ps. xxxvii. 23, 24; lxxiii. 2, 23; xciv. 18; Micah vii. 8. See Conc. under hold up—hold fast—keep—strengthen—lift up—able—not slip—stumble—fall, &c.

VANITY.**—See *Ambition—Covetousness—Pleasure—Pride (Downfall of)—Riches—Sin (Deceivableness of)*.

ILLUSTRATIONS.

Fading flowers, Isa. xxviii. 1.

Hasty fruit of summer, Isa. xxviii. 1; no sooner discovered than gathered and eaten.

Broken cisterns that can retain no water, Jer. ii. 23.

Perishing gourds, like Jonah's, iv. 6—10.

Reeds, easily bruised and broken, a vain support to lean upon, Isa. xxxvi. 6.

Brooks in summer vanishing in the heat, dried up when most needed, Job vi. 15—17.

Cockatrice (marg., adders') eggs, Isa. lix. 5.

Spiders' webs, Isa. lix. 5, 6.

Vapour or breath, James iv. 14.

The mirage of the desert, Isa. xxxv. 7 ; the waters that fail and cheat the traveller, Jer. xv. 18.

Wind, Prov. xi. 29, inheriting ; Eccles. v. 16, labouring for ; Hosea viii. 7, sowing.—See Conc.

Feeding on ashes, Isa. xlv. 20 ; on husks, Luke xv. 16 ; on wind, Hosea xii. 1.

Putting wages into a bag with holes, Haggai i. 6.

Labouring in the very fire, Hab. ii. 13. Cf. Isa. lvii. 10.

Rejoicing in a thing of nought, Amos vi. 13.

Physicians of no value, Job xiii. 4. See Conc. under vain. (It is marvellous how many persons and things are spoken of as vain.)

THE BOOK OF ECCLESIASTES—the sober judgment of wisdom upon vanity—the verdict repeated five times, “Vanity of vanities ;” the very essence of disappointment and vexation—“all is vanity,” chap. i. 3, 14 ; iii. 19 ; xi. 8 ; xii. 8.

Gen. iv. 2.

Eve's first son she called Cain (possession) ; the second, Abel (a mist or vapour, *i.e.*, vanity).

Ps. xxxix. 6.

The threefold vanity of this world—the vanity of pomp, care, riches ; and the verdict is repeated and expanded, ver. 5, 11, “Verily (without doubt), every man at his best estate (the flower in its gayest beauty) is altogether (*in toto*) vanity.” 'Tis vain to look for substance from a world of shadows.

See two striking texts, Job xv. 13 ; Jonah ii. 8. To follow shadows must be a weary chase.

VICISSITUDES—UNCERTAINTY and CHANGES—OF LIFE.—See *Strangers—Vanity*.

How strikingly we find this characteristic of man's life marked in—

(1.) *Many of the most prominent characters of Scripture, even among God's eminent saints.*

Cf. the histories of Job, Jacob, Joseph, Moses, Ruth, David, Hezekiah ; most of the prophets, Isaiah, Jeremiah, Daniel ; the apostles, nearly all of whom led wandering lives ; and, in the end, according to history, died violent deaths.

(2.) *The kings of Israel and Judah.*

Saul raised unexpectedly from his father's house to the throne ; anointed, rejected, after many changes dying in the battle-field by his own hand ; Jeroboam, raised from being a servant to be a king ; Manasseh, from a prison to a palace ; Zedekiah, from a palace to a prison.

(3.) *Some of the Books of Scripture.*

Genesis describes the creation of the world, describes its destruction by the flood, the patriarchs' wandering, the chequered history of Joseph and his family.

Exodus, the departing of Israel from Egypt.

Numbers, their constant changes and fresh removes, see chap. xxxiii. ; forty-two removes in forty years, and probably not every place named at which they pitched.

Ruth.

Psalms.—"I do so like the ups and downs in the Psalms."—*A. L. Newton*.

Ecclesiastes.—Solomon's judgment, "time and chance happeneth to all." See ii. 18—21 ; iii. ; v. 13—17 ; vii. 14 ; ix. 11, 12 ; x. 6, 7 ; xi. 7, 8.

Gen. xxvii. 44.—"Tarry a few days."

Rebekah's design for Jacob—"a few days." So we propose. But how was it ? The "few days" proved to be twenty years, and Rebekah never met her exiled son again.

Gen. xxxv. 14—20.

Two pillars in the same chapter—a pillar of mercy, and a pillar of mortality.

Exod. i. 8.—“There arose up a new king over Egypt, which knew not Joseph.”

Ruth i. 19.—“Is this Naomi?”

Changed so much and so soon! from Naomi (pleasantness) to Marah (bitter).

Job. i. xlii.

Could any history be more tragic! The reverses of Job's fortunes, from the most unbounded prosperity to accumulated sorrow; and then back again, from unparalleled calamity to the full tide of restored prosperity.

Dan. ii. 49; iii.

Shadrach, Meshach, and Abed-nego first promoted, then in apparent certainty of death, then again promoted.

Acts xxvii. 6; xxviii. 11.

Two ships of Alexandria, in which St. Paul sailed. The one was wrecked, the other had a safe and prosperous voyage.

Acts xiv. 11, 19; xxviii. 4, 6.

The uncertainty of popular feeling.

2 Cor. vi. 5.—“*In tumults*”—“tossings to and fro,” marg.

Even the best are, in this world's voyage, still upon the waters, and must expect the rising and falling waves.

James iv. 14.—“What is your life? It is even a vapour.”

A mist of the morning, an airy cloud, uncertain in its course, changing in its appearance, and transient in its duration.

VICTORY OF THE SAINTS.

EMBLEMS.

Palm branches, Rev. vii. 9.

Crowns.—See *Crown*.

Riding in triumph, as ancient victors were wont to do, leading their captives in chains, and scattering incense and precious gifts in their triumphant progress, 2 Cor. ii. 14.

Putting the feet upon the necks of vanquished foes,
as Josh. x. 24.

Treading under foot, as ashes, Mal. iv. 3; as the mire of the streets, Micah vii. 10; Zech. x. 5. See Ps. xlvii. 3; Rom. xvi. 20; Rev. xii. 1.

Sitting on thrones, Matt. xix. 28; Rev. xx. 4.

THE VICTORIES of ISRAEL over their many enemies in the wilderness and in Canaan were, no doubt, symbolical of the spiritual victories of Christ's Church and people.—See *Warfare*. Israel's victory was designed to be complete and triumphant; see Deut. vii. 24; xi. 22—25; Josh. x. 8; and it might have been, Deut. ii. 36. It was only when their faith and courage failed, that they were overcome.

SOME of the most wonderful deeds have been achieved by humble means,—Moses' rod, Shamgar's ox-goad, Samson's jawbone, Gideon's lamps and pitchers, David's sling and stones; so in the victories of the saints.

ST. PAUL.—Many noble apostrophes are found in St. Paul's Epistles of the victories God's saints obtain.

Rom. vii. 24, 25.—The victory of Divine grace over indwelling sin.

2 Cor. ii. 14.—Our triumph in Christ over opposition to spiritual work.

Rom. viii. 37.—Our being made "more than conquerors" over every impediment to "the love of Christ."

1 Cor. xv. 54—57; Isa. xxv. 8.—Over the last enemy, and "king of terrors."

TO HIM THAT OVERCOMETH.—See the rich and blessed promises addressed to each of the Seven Churches, Rev. ii., iii.

WAITING HOLY.—See *Hope—Patience*.

Described as waiting upon God, and waiting for

God's mercy ; the waiting of devotion, and the waiting of patience.

COMPARED to the waiting of—

Servants for their master's eye, Ps. cxxiii. 2 ; for their lord's return, Luke xii. 36.

Husbandmen for the early and latter rain, James v. 7.

Those that stretch out the neck, anxiously looking for some expected good, Rom. viii. 19 (Greek) ; waiting till the "eye fails," Ps. lxix. 3 ; cxix. 82, 123 ; Isa. xxxviii. 14.

Those who wait for the dawn of morning, Ps. cxxx. 5, like travellers on the weary road ; the sick on their bed of pain, Job vii. 4 ; or the priests and Levites in their temple-watches ; or the city watchmen, waiting to be relieved from duty.

Those that wait at the Temple gates, Prov. viii. 34.

THE BELIEVER'S trustful and patient waiting upon God is expressed in many ways.

"Commit thy work," Prov. xvi. 3 ; "thy ways" "unto the Lord," Ps. xxxvii. 5 ; "cast (roll, marg.) thy burden," Ps. lv. 22 ; casting "every care," 1 Pet. v. 7, on Him ; resting, Ps. xxxvii. 7 ; staying, Isa. xxvi. 3 ; looking—turning—seeking—calling—expecting. See Conc. under those and similar words.

Exod. xiv. 13.—"Stand still, and see the salvation of the Lord."

God's people are often called to "stand still ;" but it is not lost time, if it be to see "the salvation of the Lord." Times of seeming inaction are sometimes God's choice times of preparation for coming mercies.—See the beautiful instance, Ruth iii. 18.

Num. ix. 15—23.

Waiting for the pillar of cloud to move. Observe how regardless of time it was, "whether it were two days, or a month, or a year ;" all was right that the Lord ordered.

Ps. cxix. 84,—“How many are the days (of waiting) of thy servant?”

It is not the intensity, but rather the duration, of trial, that most wears out the patience of the saints, Dan. vii. 25.

Matt. xiv. 19.—*Waiting to be fed.*

A picture of the obedience and expectation of faith. The Lord commanded the people to sit down. There were no loaded waggons, no well-spread tables; they were only told to wait.

EXAMPLES of patient waiting in times of trial and suspense.

Noah, a silent prisoner one year and ten days, having had no pre-intimation how long his imprisonment was to last.

Abraham, kept waiting twenty-five years, after receiving the promise of a numerous seed; fourteen years after the birth of Ishmael, till all human probability seemed gone, Gen. xvii. 17; xviii. 11; Rom. iv. 17—22.

Isaac, childless till sixty, after waiting twenty years, Gen. xxv. 20, 21.

Jacob, childless till eighty-three, tried by twenty years' exile; but how beautiful were his last words, Gen. xlix. 18.

Joseph, two years in prison, thirteen years till he stood before Pharaoh, eighteen before his eyes beheld his venerable father, see Ps. cv. 19.

Moses, eighty years before his mission began.

David, seven years after being anointed king before he received the throne of Judah, and other seven more before he was made king of all Israel, 2 Sam. v. 1—5.

The little band waiting for the Lord's advent; *Simeon* “waiting for the consolation of Israel;” Anna speaking of Him to all who “looked for redemption in Jerusalem,” Luke ii. 25, 38; “Joseph of Arimathea,” Mark xv. 43.

The impotent man at Bethesda, thirty-eight years of

infirmity, and now waiting, almost hopelessly, at Bethesda's pool. It was a gloomy prospect. The angel came but once a year; the time was uncertain, and without previous warning; and then he was helpless, friendless, powerless; still he waited, and the cure came, though not as he expected.

The disciples waiting for Pentecost,—a beautiful lesson on waiting, Acts i. 4. They were waiting in an appointed place, for an appointed time, and upon a certain promise. The early Church beautifully called this week *Expectation Week*.

St. Paul had to wait eight or nine years from his conversion till his *special* call to missionary work was given, Acts xiii. 2.

The LORD JESUS, Himself an example of patient waiting,—waiting for the first thirty years of His earthly life in retirement, and then waiting for the appointed “hour” of suffering and of victory.

WALKING HOLY.

See Conc. for the great variety of expressions which describe the holy walk of saints,—walking in the Lord—in the light—in the truth, &c. And also similar expressions,—Following the Lord—Running—“the footsteps of the flock”—step—path—way—feet, &c.

There are three expressions used of the holy walking of believers—

Walking *before* God, Gen. xvii. 1; said of Abraham.

Walking *with* God, Gen. v. 24; vi. 9; Enoch and Noah.

Walking *after* God, Deut. xiii. 4; Israel.

The figures remind us of the position of a child, a friend, a servant, or of the stars and satellites revolving round a planet, sometimes seen before, sometimes behind, and sometimes at the side, yet, in every case, maintaining its due relation to the central orb.

Gen. v. 24 ; vi. 9.—Enoch—Noah—“walked with God.”

The beautiful description given of these two ancient and honoured saints ; and, if we remember the days in which they lived, and the few privileges they possessed, what a precious testimony it is to exalted piety and calm and steady holiness !

Ps. xxvi. 1, 11.—“I have walked I will walk in my integrity.”

The believer’s steadfastness of holy walking.

Gal. v. 15.—“If we live, let us also walk.”

Does not this imply that walking in the Spirit is a higher state than living in the Spirit ? All believers are presumed to *live*, but to walk in the Spirit, is to give full evidence of life by activity, and power, and progress.

Eph. v. 2 ; viii. 15.

St. Paul gives here three simple rules for holy walking—“Walk in love”—“walk as children of light”—“walk circumspectly.”

WARFARE SPIRITUAL.—See *Boldness—Difficulties—Strength—Victory*.

FIGURES of Christian warfare.

Fighting, 2 Cor. vii. 5 ; Heb. xi. 34 ; 1 Tim. vi. 12. “Fight the good fight of faith” (literally, “strive the good strife, agonize the good agony”) ; cf. 2 Tim. iv. 7 ; Col. i. 29, Greek.

Warring a good warfare, 1 Tim. i. 18.

The athletic contests, so common in ancient Greece, to succeed in which the competitors exercised the strictest self-denial, and underwent the most rigorous training, 1 Cor. ix. 24—27.

Racing, 1 Cor. ix. 26 ; 2 Tim. iv. 7 ; Heb. xii. 1.

Wrestling, 1 Cor. ix. 26 (“every man that striveth for the mastery” most probably refers to this), Eph. vi. 12.

Striving together, Phil. i. 29.

Resisting unto blood, Heb. xii. 4.

Laying hold—grasping the prize, 1 Tim. vi. 12, 19.

THE WARFARE of ISRAEL in the wilderness and in Canaan may be aptly regarded as an illustration of the warfare of the Church of Christ, and of personal Christian warfare.

The number and variety of their enemies, coming from every quarter,—Egypt, Amalek, Moab, Ammon, the Giants, &c.

The greatness of their power, as in the case, *e.g.*, of Og, king of Bashan, the huge giant, nine feet high, or more, with his sixty walled cities, and many unwalled, “the land of giants,” Deut. iii. 1—14; of Sihon, king of the Amorites, “whose height was like the height of the cedars, and he was strong as the oak,” Amos ii. 9; and others.

The victory, promised and often obtained by Israel, Deut. i. 7, 8, 21; iii. 2; Josh. i. 3, 6; gained when they went forth in faith, lost when they gave way to unbelief, or were under the power of unpurged sin.

“*Jehovah-nissi*,” the Lord my banner, Exod. xvii. 15 (marg.), 16.

The name of the altar Moses built, after the first victory Israel gained.

“*The sword of the Lord and of Gideon*,” Judges vii. 18.

Fighting in faith; putting faith in God first.—See Ps. cxliv. 3, 6, 8, 14; ix. 6.

David's sling and stone, 1 Sam. xvii.

The whole conflict of David, the stripling with Goliath the giant, is an admirable illustration of the “holy war.” The heading of the chapter says, “Without armour, armed by faith, he slayeth the giant.”

CONSECRATED ARMOUR.—The Christian fights with consecrated armour. “The whole armour of God” is provided to every part of the body but the back, Eph. vi. 10—19; “the armour of light,” Rom. xiii. 12; “the armour of righteousness on the right hand and on the left,” 2 Cor. vi. 7.

WARNINGS.—See *Affliction, Impenitence under*.

God seldom strikes but He first warns. The flash

is seen before the shot. And to the wise, premonitions are premunitions; forewarned—forearmed.

ILLUSTRATIONS.

The *bow bent* before the arrow is discharged, Ps. vii. 12; xxi. 12.

The *sword sharpened* and *pointed* before the stroke is inflicted, Ezek. xxi. 9—15.

The *axe laid* to the root of the trees before the arm is lifted up to strike, Matt. iii. 10.

NOTABLE WARNINGS.

Sodom and *Gomorrha*, Jude 7; *Lot's wife*, Luke xvii. 32; *Miriam*, Deut. xxiv. 9; *Korah* and his company, Num. xxvi. 10.

Absalom's pillar, 2 Sam. xviii. 18, which, though reared to be a memorial of his name and honour, became the memorial of his disgrace. The Jews used always to cast a stone at it when they passed by, in token of their abhorrence of his unnatural sin.

The *ruins* of fallen cities, palaces, &c.

The *Jews* in their dispersion, Rom. xi. 21.

TWO FACTS are very noteworthy in connection with the subject of Divine warnings.

(1.) The condescension with which God has graciously and repeatedly warned nations—Churches—sinners, of approaching judgment; as in the case of Pharaoh—the seven nations of Canaan—Israel—Judah (see the prophecies from Isaiah to Malachi)—the seven Churches, &c.

(2.) The very few cases recorded in which such warnings have stayed those who were bent on sin. The Lord Himself warned Peter of his fall, and the disciples of their desertion, and Judas of his treachery; Paul warned Felix; yet, except in the case of Nineveh, how few have heard the voice of warning and escaped the danger threatened.

Mark xii. 12.—“Our Lord's *later* parables appear

to have been designedly made clearer than the earlier ones ; so that even they who were most blinded by prejudice could not fail to see their meaning ; they were warned by Him even to the end.”—*Bishop Wordsworth.*

WATCHFULNESS.—See *Waiting.*

Angels are supposed to be meant by the title “watchers,” Dan. iv. 13, 17, 23.

The saints are commanded to *watch*, Matt. xxiv. 42 ; Mark xiii. 37 ; 1 Pet. iv. 7 ; v. 8 ; Rev. iii. 2.

Evil men are, alas, too frequently melancholy examples of unwearying vigilance ! They “watch for iniquity,” Isa. xxix. 20 ; Ps. x. 8—10 ; xxxvii. 32 ; Jer. v. 26 ; Hosea xiii. 7. See how keenly the Psalmist felt the watchfulness of his “*observers*,” Ps. v. 8 ; xxvii. 11 ; liv. 5 ; lvi. 2 ; lix. 10, margins ; like Doeg and Saul ; or cf. the Jews lying in wait for Paul, Acts ix. 25 ; xxv. 3 ; and even His enemies for the Blessed Lord Himself, Luke xi. 54 ; xxii. 6.

Matt. xxvi. 41.—“Watch and pray.”

“Watchfulness without prayer is presumption ; prayer without watchfulness is hypocrisy. By the first a man invades God’s part in His great work ; and by the latter he neglects his own. Prayer not assisted by practice is laziness, and contradicted by practise is hypocrisy.”—*South.*

Matt. xiii. 25.—“While men slept.” Prov. xix. 16 ; xvi. 17, the need of watchfulness ; Ps. cxix. 101 ; xxxix. 1.

WEAKNESS—INFIRMITY OF GOD’S PEOPLE.—See *Inability.*

See Conc. under faint—feeble—small—infirmit—weak—weary.

ILLUSTRATIONS.

A bruised reed—a thing at the best pliable—weak—

powerless to resist ; much more a reed when bruised and drooping, Isa. xlii. 3 ; Matt. xii. 20.

Babes—*little children*, 1 Cor. iii. 1 ; xiii. 11 ; Heb. v. 13 ; 1 Pet. ii. 2 ; 1 John ii. 13.

Lambs, Isa. xl. 11 ; John xxi. 15 (the word here means little delicate lambs.)

Sheep, Ps. cxix. 176 ; Isa. liii. 6 ; John x. 14 ; xxi. 16.

Doves—turtle doves, timid and trembling, Ps. lxxiv. 19 ; Hos. vii. 11 ; xi. 11.

Worms, Isa. xli. 14. "Jacob" in his low estate—"thou worm Jacob," feeble and trampled upon, yet acknowledged by God—"worms," but not vipers.

God's "*little ones*," so called twice in Zechariah ; xii. 8, xiii. 8 ; and four times in St. Matthew ; x. 42 ; xviii. 6, 10, 14.

The *lame* and halting, Micah iv. 6 ; Zeph. iii. 19 ; Heb. xii. 13.

Weak hands, hanging down, and feeble knees, (the hands of action and knees of prayer), Isa. xxxv. 3 ; Heb. xii. 12 (cf. Exod. xii. 12 ; 2 Sam. xvii. 2.)

Feeble-minded and *faint-hearted*, 1 Thess. v. 14 (literally, of little soul.)

Faintness—*without might*, Isa. xl. 29.

The *day of small things*, Zech. iv. 10.

Old bottles and *worn-out garments*.—The heading of Luke v. in our English Bibles says, He "liketh faint-hearted and weak disciples to old bottles and worn garments."

The *lowest stage* of the believer's growth, when faith is "as a grain of mustard seed," Mark iv. 31 ; and the seed of the Divine word has only brought "the blade," Mark iv. 28, or the state of thirty-fold fruitfulness, Matt. xiii. 8.

The *feeble* and less honourable members of the body, 1 Cor. xii. 22, 23.

The *vessels of wood and earth* in the "great house,"
2 Tim. ii. 20.

Every branch in the Vine, John xv. 1, 2. "The very weakest, little, shivering, trembling tendril of the living Vine is as secure as the Son of God Himself."
—*Krause*.

A *novice* (Greek, one newly planted), 1 Tim. iii. 6.

OF GOD'S MINISTERS.

Earthen vessels of fragile clay, soon marred or broken, 2 Cor. iv. 7.

OF THE CHURCH.—Very many of the emblems of the Church are taken from mean and lowly things—the burning *bush*—the *vine*—*dove*—*black tents* of Kedar.

FOUR THINGS may be noted in reading the histories of God's saints. (1.) How many of the best of men have been guilty of the worst of sins. (2.) How some who are acknowledged as being saints are known to us in the Old Testament chiefly by the record of their falls (as Lot, Samson, Jonah.) (3.) How impartially the sacred writers record their own sins. (4.) How in some cases the woundings of sin, are followed so beautifully by the records of the dealings of Divine grace.

Ps. ciii. 14.—"He knoweth our frame."

"In his utmost weakness, the fainting believer may feel assured that he has the compassion of God the Father, Ps. ciii. 13, 14; the sympathy of God the Son, Heb. iv. 15; ii. 18; the help of God the Holy Spirit, Rom. viii. 26.

Rev. iii. 8.—"Thou hast a little strength."

A solemn word to the Philadelphian Church. (1.) Be *thankful* for even "a little strength;" see how the Lord takes knowledge, cf. 2 Chron. xix. 3; xxxiv. 27; Ps. i. 6. (2.) Be *humbled* and stirred up—"a little strength," and why not more?

Judges viii. 4.—"Faint, yet pursuing."

Heb. xi. 34.—"Out of weakness were made strong."

The common and blessed experience of God's feeble saints.

"The lame take the prey," Isa. xxxiii. 23; and often even "leap as a hart," xxxv. 6; cf. Acts iii. 8.

St. PAUL.—None of his letters contain such frequent allusion to weakness and infirmity as his two Epistles to the Corinthians; yet none are written in a bolder style,—none are more full of sympathy and encouragement for the weak. Four times does the Apostle express with unusual solemnity his determination to "glory" and "take pleasure" "in infirmities," 2 Cor. xi. 30; xii. 5, 9, 10. See Conc. under weak—infirmities, for several and beautiful references.

The LORD JESUS.—What inexpressible preciousness there is in realising this part of the Lord's priestly office! He is ever ready to sympathise with His people, and yet able to succour them in their infirmities. The word (Heb. iv. 15) is one of inimitable beauty. The Greek is exactly—"unable to sympathise;" our version has expressed it with the deepest tenderness—"which *cannot be touched with the feeling* of our infirmities." Cf. another text, 1 Cor. viii. 11, "the weak brother, for whom Christ died;" Rom. v. 6, "when we were yet without strength (the same Greek word) Christ died for the ungodly;" Rom. xvi. 1—3. And yet, Jesus gently chides weak faith. Four times in St. Matthew does the expression occur as one of gentle remonstrance,—“O ye of little faith,” Matt. vi. 30; viii. 26; xiv. 31; xvi. 8.

WORLD, THE.

ILLUSTRATIONS of the world, especially as the snare of the Church and the enemy of true godliness. From the first, this has always been the Church's danger,—the want of separation and surrender of worldly things.

Sodom was the world's great snare to Lot, when he

forsook Abraham in his pilgrim course, to pitch towards Sodom, and then to dwell and settle in the guilty city.—See *Sin, Progress of*.

Egypt was Israel's snare, from the time of their leaving it all through their history. In the wilderness they were often longing to go back, *Exod.* xvi. 3 ; *Num.* xi. 4, 5, 18 ; xiv. 1—4 ; *Neh.* ix. 17. In the time of their kings, they constantly sought help from thence, and made alliances ; and much of their idolatry was the result of what they had seen there, and should have hated, as the people of the one true God.

The *wilderness*, through which Israel passed to Canaan, is made the illustration of the world, *Cant.* iii. 6 ; v. 5.

The *Canaanites*, the original possessors of the land, whom Israel was so slow to dispossess. We may well compare the worldly compliance of too many Christians of the present day, with Israel's treatment of these cursed nations, see *Judges* i. 19—35. It was deemed enough to allow those whom the Lord had devoted to destruction to remain, and become tributaries to Israel ! “The Canaanites would dwell in that land,” ver. 28 ; “the Amorites would dwell in Mount Heres,” ver. 35 ; and Israel was content to have it so !

Jericho, “the city of palm trees” and of fragrance—fair and pleasant ; another representation of the world, which the Church is to conquer and overcome.

Babylon the “gilded,” see *Rev.* xvii. 4, margin, the opposite to “Jerusalem the golden ;” the personification of the last great apostasy ; the consummation of worldliness and luxury combined with bitter hatred to the truth of God, *Rev.* xvii., xviii.

See in *Conc.* “the spirit of the world”—“the course of the world”—“the fashion of the world”—“the lust of the world”—how “the prince of this world”

reigns and rules through all, animating "the men of the world"—"the children of this world"—"the friendship of the world," &c.

Christ's people are "chosen out of the world"—"dead to the world"—"crucified"—"unspotted." Their mission is to be "the salt of the earth;" to shine as lights of the world; to "use the world as not abusing (more literally, not over much using) it."

Our LORD'S TEACHING was all through one continued protest against the evil of the world. See this especially set forth in the Sermon on the Mount and throughout the Gospel of St. John, where "the world" is generally found as opposed to the truth.

May we not take, as an illustration of sinful alliance with the world on the part of God's servants, David's residence in the court and camp of Achish? See 1 Sam. xxvii.—xxix. What trouble and shame it brought upon him; and how he was suspected and discarded by the Philistines, who said, "What do these Hebrews here? xxix. 3. Read 2 Cor. vi. 14—16; Rom. xii. 2; James iv. 4.

WRATH DIVINE.—See *Curse*.

Trace in Conc. under anger—fury—fierceness—indignation—vengeance, &c.

FIGURES and ILLUSTRATIONS.

Burning heat.—"Hot anger," Judges ii. 14, 20; iii. 8; x. 7; "hot displeasure," Deut. ix. 19; the anger and jealousy of the Lord smoking against sinners, Deut. xxix. 20; "fiery indignation" (the terrible anger of insulted mercy), Heb. x. 27. Cf. the fire on the altar that consumed the sacrifices; the fire of the last great day of the Lord.

The *vintage*—*winepress*—wine, used especially in the Book of Revelation.

Vials "full of the wrath of God," Rev. xv. 7, 16; the concentration of Divine fury.

The *cup* of fury—dregs of the cup of trembling,

Jer. xxv. 15, 17; Zech. xii. 2; Rev. xiv. 10; xvi. 19; xviii. 6.

“*Vessels of wrath*, fitted to destruction,” Rom. ix. 22.

“*Children of wrath*,” Eph. ii. 8. “Children” by generation and by nature, inheriting and deserving wrath; born “children of Abraham,” and yet “children of wrath” till born again.

“The *day of wrath*,” Rom. ii. 5; Rev. vi. 17. (Observe how three times in Isaiah “the *day of vengeance*” is contrasted with “the *year of the redeemed*,” xxxiv. 8; lxi. 2; lxiii. 4.)

“The *wrath of God*” revealed—coming—poured out—abiding—filled up in its awful fulness upon the ungodly.—See Conc.

“The *wrath of the Lamb*.”—One of the most awful words of Scripture! Christ, “the Lamb of God,” “slain from the foundation of the world,” so gentle—tender—meek; yet in the day of terror full of wrath and holy vengeance! “The *wrath of the Lamb*.” The word must imply all the indignation of insulted mercy and rejected love!

NOW the LORD JESUS is the blessed Saviour “who delivers us from the wrath to come,” 1 Thess. i. 10.

Aaron, Num. xvi. 46; *Moses*, Ps. cvi. 23; *Phinehas*, Num. xxv. 11, were faint illustrations of Him as Mediator, turning away wrath.

YEARNING DIVINE.—See *Christ, Tenderness of—Love Divine*.

GOD yearning over the sons of men.

Deut. v. 29.—When He knew how soon Israel would break their promise of obedience, see xxxii. 29.

Ps. lxxxii. 13—16.—When He looked back upon their past rebellions, ver. 11, 12.

Prov. i. 24—30; Ezek. xx. 36; Rom. x. 21.—The Lord condescending to plead with a gainsaying peo-

ple, "calling"—"stretching out the hand"—"all day long," &c., Isa. v. 4.

Isa. xlvi. 18 ; lxiii. 15.

Jer. ii. 14, 21, 31 ; iii. 19 ; ix. 7 ; xxxi. 20 ; xlv. 4.

Hosea vi. 4 ; xi. 8.

The Lord Jesus, Matt. xxiii. 37 ; Luke xiii. 34.—

The same pathetic words were addressed to Jerusalem on two different occasions. Cf. also Luke xix. 43.

YEARS.

How many different kind of years we read of in Scripture.

Years of *weakness* and *sorrow*, Eccles. xii. 1 ; Ps. xxxi. 10 ; xc. 9, 10, 15 ; Isa. xxxviii. 15.

Years of *visitation* (severe judgments), Jer. xi. 23 ; xxiii. 12 ; xlvi. 44.

Years of *recompences*, Isa. xxxiv. 8.

Years of *rest*, Lev. xxv. 5 ; and of *release*, Deut. xv. 1, 9 ; xxxi. 10 ; the seventh year.

Years of *jubilee*, Lev. xxv. 8—54 ; xxvii. 17, 18 ; the representation of rest—release—liberty—provision—restoration ; probably the special type and shadow of millennial happiness.

Isa lxi. 2.—"The *acceptable year of the Lord*" most probably alludes to this ; the special *year of grace*, when debts were remitted, forfeited inheritances restored, servants set at liberty, and general rest and peace enjoyed. The year of jubilee commenced from the day of atonement, Lev. xxv. 8—10. In Ezek. xlvi. 17 it is called "the year of liberty."

Year of *the Lord's redeemed*, Isa. lxiii. 4. (Observe the beautiful contrast between "the *day* of vengeance" and "the year of my redeemed" three times, xxxiv. 8 ; lxi. 2 ; lxiii. 4.)

Years of *forbearance*, Luke xiii. 7.—"These three years."

Years of *probation*, Luke xiii. 8.—“Lord, let it alone this year also”—one year more of Divine patience and mercy’s pleadings, and then——

Years of *revival*, Hab. iii. 2.

Years of *death*, Jer. xxviii. 16, 17.—“This year thou shalt die.” “So Hananiah . . . died the same year in the seventh month.”

YEAR NEW.

It is an interesting study to trace in Scripture how many important events are connected with “*the first day of the first month.*”

Gen. viii. 13.—The waters were dried up from the earth, and Noah removed the covering of the ark.

Exod. xii. 2.—The beginning of the year was transferred from September to March, in remembrance of Israel’s deliverance from Egypt, see xiii. 4. It is well when we can mark a new era in our lives, from the time of our new birth of the Spirit.

Exod. xl. 2, 17.—The tabernacle was reared in the wilderness.

Lev. xxiii. 23—25.—The feast of trumpets was to celebrate the beginning of the *civil* year, as the pass-over began the *sacred* year.

2 Chron. xxix. 17.—At Hezekiah’s instigation, the priests and Levites began to cleanse and sanctify the temple.

Ezra vii. 9.—Ezra and a little company with him started from Babylon for Jerusalem.

Ezra x. 17.—Ezra and others completed the reformation of putting away the “strange wives” which had “increased the trespass of Israel.”

Ezek. xxix. 17.—The kind message was sent through Ezekiel, that Nebuchadnezzar should have Egypt as his reward for service against Tyrus.

Ezek. xlv. 18.—The directions for the prince’s cleansing the sanctuary at the opening of the year. . .

Ps. xc.—The beautiful Psalm of Moses, sung in the Protestant Churches of Hungary every New-Year's day.

ZEAL.—See *Boldness—Liberality—Love—Usefulness.*

The radical derivation of the word zeal is well represented by our English word *fervent*. The original Greek reference is to intense heat—(“like the English *seethe* by an onomatopœia from the sound of boiling water.”—*Parkhurst*.) The sect of the Zealots (whence Simon Zelotes was called) took their name from this their profession of extraordinary zeal.

We may gain many helpful illustrations of the fervency of “spiritual zeal” by referring in Conc. to some of the expressions used ; remembering that zeal is not a separate grace itself, but an intensity of other graces : as, *e.g.*, when it is spoken of as—

Fervency of spirit, Acts xviii. 25 ; Rom. xii. 11 ; of mind, 2 Cor. vii. 7 ; of prayer, Col. iv. 12 ; James v. 16 ; of love, 1 Pet. i. 22 ; iv. 8.

Burning, Ps. xxxix. 3 ; Jer. xx. 9. Cf. “the baptism of fire,” Matt. iii. 11.

Pressed in spirit—held as by a powerful vice-like pressure, Acts xviii. 5.

Constrained, 2 Cor. v. 14.

Straitened—pained with strong desire, Luke xii. 50, margin.

Provoked, Heb. x. 24 ; literally with a *paroxysm* of holy emulation.

Agony—strong conflict of zeal, Col. i. 29 ; ii. 1 ; iv. 12.

Stirred up, Acts xvii. 16 ; 2 Tim. i. 6.

Consumed—eaten up with intense desire, Ps. lxix. 9 ; John ii. 17.

Standing in the breach, Ezek. xiii. 5 ; as brave soldiers when a city is besieged. Cf. Ps. cvi. 23.

See in Conc. also references to the part the *heart*

and heartiness have in the fervency of zeal—"with all the heart"—"heartily"—with all the might," &c. ; and also under such words as diligently—earnest—carefully—instant—forward—run—ready—labouring—mightily.

EXAMPLES.

Moses, Exod. xxxii. 11—32 ; Ps. cvi. 23.

Levi, Deut. xxxiii. 9.

Phinehas, Num. xxv. 11—13 ; Ps. cvi. 30, 31.

Caleb, ambitious of danger even when eighty years of age, Joshua xiv. 6—15.

Men of Zebulun and Naphthali, who jeoparded their lives to the death, Judges v. 18.

David, Ps. lxxix. 9 ; 1 Chron. xxix. 1—5.

Elijah, 1 Kings xviii. 40 ; xix. 10.

Asa, 1 Kings xv. 12, 13.

Hezekiah, 2 Chron. xxxi. 20, 21.

Josiah, 2 Chron. xxxiv. 33.

Jeremiah, xx. 9.

Nehemiah, ii. 10 ; vi. 3, 11 ; xiii. 8, 17, 28, &c.

The Jews who rebuilt the wall of Jerusalem, Neh. iii. ; iv. 6, 21.

Esther, iv. 16 ; viii. 6.

Boanerges—James and John, so called probably from their glowing zeal, Mark iii. 17.

John Baptist, John v. 35 ; Matt. iii. 1—15.

Apollos, Acts xviii. 25.

Aquila and Priscilla, Rom. xvi. 4.

Epaphras, Col. iv. 12, 13.

St. Paul—one of the noblest examples of heroic zeal for the gospel's sake. Cf. his fervency of prayer (see *Prayer*) ; his glowing praise and thankfulness (see *Praise*) ; his abundant labours, 1 Cor. xv. 10 ; Acts xx. 18, 31 ; Rom. xv. 19, 20 ; 2 Cor. xi. 23 ; his willingness to sacrifice everything, Phil. iii. 8 ; yea, even life itself, Acts xx. 24 ; Phil. ii. 17.

How often are we struck with the evidences of the Apostle's strong and deep vehemence of zeal; as when we read that he was "pressed in spirit," Acts xviii. 5, 6; his spirit was stirred up (literally, in a paroxysm), Acts xvii. 16; "constrained," 2 Cor. v. 14; till many thought him mad with enthusiastic blindness, Acts xxvi. 24; 2 Cor. v. 13. Read his own almost unparalleled testimony, Rom. ix. 2; and the catalogue of his service and sufferings, 2 Cor. xi. 23—30; remembering the martyrdom which he gloried in expecting, 2 Tim. iv. 6—8.

THE LORD JESUS.—How can this book be more fitly closed than by pointing to Him—the one pure, holy example of sinless and unwearied zeal! To quote distinct proofs would be to write the history of the Saviour's life. Let three short texts suffice for an epitome of the whole. John iv. 34—"My meat is to do the will of Him that sent me, and to finish His work;" John ii. 17—"The zeal of Thine house hath eaten me up;" Luke xii. 50—"I have a baptism to be baptized with, and how am I straitened (margin, *pained*) till it be accomplished."

God grant that some into whose hands this work may fall may be stirred up to do God's work anew; that, by searching the Scriptures for themselves, they may be increased in Divine knowledge, and filled with devout zeal.

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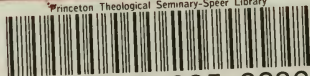
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